

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 21st November 1908.

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I.—FOREIGN POLITICS.

COMMENTING ON Reuter's communication, that in spite of the anti-constitutional demonstrations the Anglo-Russian representations to the Shah have been renewed in favour of the Parliament, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 9th November tells the Persians not to be duped into thinking that the Foreign Powers are inclined to defend their (the Persians') rights, because the prolongation of the anarchy in the country will afford a pretext to the Powers for some of their unlawful acquisitions in the country.

The paper, does not, as it says, find any instance in which a nation can boast of a constitution obtained through the help of its neighbours, as it fears that a Parliament so formed is doomed to be dissolved by the same agency. It therefore advises all the patriotic Persians, whether in the country or abroad, to refrain from asking the Powers for any practical help. They should, however, try to convince the Powers of the oppression committed on them, with a view to prevent their being won over by the other side.

2. In the concentration of troops in Aden for emergency in the Somaliland, the *Hindi Bangavasi* [Calcutta] of the 16th November sees nothing but the expenditure of Indian money somehow or other.

NAMAI MUQADDAS
HABUL MATIN,
Nov. 9th, 1908.

HINDI BANGAVASI,
Nov. 16th, 1908.

II.—HOME ADMINISTRATION.

(a)—Police.

3. Referring to the posting of a punitive police force in 35 villages in the Bettiah Subdivision, the *Khulnavasi* [Khulna] of the 7th November writes:—

A telegram was sent to His Honour the Lieutenant-Governor praying for the redress of the people and the result has been what is but too common now-a-days. Who is there to listen to the piteous cries of the poor? Instead of any good coming of the prayer, the contrary has happened. Will the helpless people be able to bear the burden? When their patience will be exhausted at last, then the province of Bihar also will like Eastern Bengal begin to be consumed by the fire of unrest. The climax of unrest was reached in Eastern Bengal during the régime of Sir Bampfylde Fuller and Sir Lancelot Hare. If an able and impartial high official were appointed to enquire into the causes of disturbance and the proper remedy applied, then the malady might be nipped in the bud. If, again, poison be administered at the very outset, the malady will go on increasing till it attains serious proportions. We ask Government to act with circumspection in the matter.

4. The *Noyak* [Calcutta] of the 7th November writes that in North Bihar the indigo planters now wield the influence they formerly did in Central Bengal. Distance from the Metropolis and the illiteracy of the ryots assist in keeping this influence of theirs intact. The local officials support the planters as assisting in the upholding of the English influence in the country, and also because they are often connected by ties of marriage.

The recent *thakbasti* survey in North Bihar has benefited permanent raiyats by supplying them each with a description of their rights, but it has hit zamindars, and specially the *mostagir* indigo-planters, hard. The crops during the past two seasons have been largely failures: permanent raiyats now know that sowing indigo is optional with them, and experience has taught them that sowing indigo leaves them at the end of each year debtors to the planters. Furthermore, as a result of this indebtedness, many of the raiyats have their *thakbasti* papers and *patta kabuliyats* forcibly taken away from them. A number of planters in Bettiah have been particularly guilty of this form of oppression, because there is now no male zamindar of Bettiah to control them. The raiyats not knowing whom to complain to, have now declined to sow indigo. Let a strict official inquiry be instituted into their grievances. Let

KHULNAVASI,
Nov. 7th, 1908.

NAYAK,
Nov. 7th, 1908.

it not be forgotten that the Bihari raiyat, though patient, has a limit to his patience, and no party can be gainers by driving him to desperation.

PRABHAT,
Nov. 11th, 1908.

5. Referring to the posting of a punitive police force in the Bettia Subdivision, the *Prabhat* [Calcutta] of the 11th November says that such a course is passing strange, considering that the people had asked for a redress of their grievances. Is this what an impartial Government ought to do? Is this the model ruler as Manu has laid down? Baldeo Tewari, a high-caste Brahman, has been ordered to supply *rasad* consisting of articles which are an abomination to a Hindu, for the troops stationed at the place.

SANJIVANI,
Nov. 12th, 1908.

6. Referring to the recent disturbances in Champaran, the *Sanjivani* [Calcutta] of the 12th November writes:—

Indigo disturbances in Champaran.

Since the recent cadastral survey in Bihar, the raiyats of that Province have been able to realise their own position, and they now know that they are the masters of the land they possess. They do not now care to grow on their lands whatever indigo planters may ask them to grow, for they (the raiyats) know that it is not profitable for them (the raiyats) to do so. Three of the indigo factories in Champaran have been boycotted by them, so much so that a baker who used to supply loaves to one of these factories was severely beaten. A large number of Military Policemen have been sent down to the place, and matters are gradually becoming serious. If the illiterate raiyats become all united, the situation will become very terrible and there will be great unrest. If they do not wish to grow indigo, they ought not to be forced to do so.

HITVARTA,
Nov. 12th, 1908.

7. While giving an account of indigo disturbances in the Champaran district, the *Hitvarta* [Calcutta] of the 12th November hopes that if the representation of the oppressed raiyats would reach the ears of the higher officials, it would surely lead to the redress of their grievances.

Indigo disturbances in Champaran.

HITAVADI,
Nov. 13th, 1908.

8. The following is a full translation of the article under the heading "Indigo disturbances in Champaran" which appears in the *Hitavadi* [Calcutta] of the 13th

Alleged riots in Champaran.

November:—

Our readers have from our last issue got an idea of the degree of disaffection against white indigo-planters which has been created in the minds of the cultivators living in twenty-five villages in Champaran. The cultivators are not satisfied with the very scanty wages they get from the planters, and they (the cultivators) have, therefore, resolved not to grow indigo or sugar-cane any longer. And this circumstance has been the cause of all their present misery.

The cultivators have been for a very long time obeying the planters silently, and quietly accepting the small pittance which their employers have been pleased to give them. The rates of wages have of late considerably increased all over the country, but the planters have never cared to make any change in the rates of wages they pay to their employes. This is more than the poor cultivators can possibly have the patience to put up with, especially at a time like the present when famine is raging in their district. There is a limit to man's patience. Besides it is wrong to suppose that the wave of new ideas and feelings which is now passing all over India has left the minds of the cultivators of Bihar wholly untouched. The Champaran cultivators have been driven to an extremity, and have resolved never to grow indigo and sugar-cane unless they receive adequate remuneration.

It should, however, be noted that in spite of all this the cultivators have not in any way overstepped the bounds of law. They first informed their employers of their grievances and the resolution they had taken, but the white planters paid no heed to the just complaint, but on the other hand tried to bully them into submission. Those lands in which the cultivators had begun to grow any kind of crops other than indigo and sugar-cane were forcibly ploughed by the planters' men. The cultivators sent telegraphic complaints to the Divisional Commissioner and the Lieutenant-Governor, laying down their grievances in full, and praying for an impartial inquiry to be held by an officer specially deputed for this purpose. But the Government did not listen to this just and reasonable prayer.

We cannot say what explanation the planters gave to the Government, but so far as we can judge from the circumstances, we half suspect that they denied the very existence of discontent and ascribed the whole affair to the wire-pulling of a few Bengali seditious. Of course we cannot say for certain that such has really been the case, but the procedure which the Government adopted in the matter makes people take this view of the matter. All on a sudden the Inspector-General of Police went to Motihari, and his visit was immediately followed by the quartering of Military Police and quite a bustle of warrants and arrests. Two hundred warrants were issued, and one Sital Rai was arrested and thrown into *hajat* as being the leader of the malcontents. The arrested persons applied for bail, which was at first refused, and then the authorities changed their mind and let the men out on bail. The cause of this change of attitude was, that the local authorities suddenly remembered what they had at first forgotten, viz., that the sanction of the Government was necessary in order that such a complaint as was laid against the cultivators could be entertained. The authorities did not rest simply after responding to the prayer of the cultivators in this way. The next step they took against these poor cultivators was a prohibition of all meetings and assemblies so as to effectually prevent them from taking any well-concerted action. It is needless to say that as yet no breach of the peace had taken place as a result of any meeting. Nor was this all, for a punitive force was quartered to add to the troubles of the poor men. The cost of maintaining the force was to be paid by the villagers, though the Government reserved the right of exempting from the tax any individual person or any community it chose.

In his proclamation quartering the punitive police force, the Lieutenant-Governor says that the conduct of the inhabitants of the villages of Gurowalia, Batua, Nathan and Bajahi, within the Bettiah Thana, and of Mathia, Damra, Lakanpur, Kalan-Barowa, Gobowli and Chand Barowa, within the Shikarpur Thana, has made it necessary for such a step to be taken. But the Lieutenant-Governor does not definitely say what was wrong in the conduct of these men. We have already explained that whatever the villagers have done was just and lawful, and still the Lieutenant-Governor has issued such a harsh order.

The arrangement has been made for six months. But the members of the Military Police have already begun to harass and annoy the villagers. The Subdivisional Officer has issued a notice as below on the sirdar or patwari or headman of the village of Gonowli :—

Under Regulation XI of 1806, it is ordered that the undermentioned provisions should be supplied to the Military Police on the 29th October :—

- (1) For the Subadar Major—2 fowls, $\frac{1}{2}$ seer of milk, 4 eggs, $\frac{1}{2}$ seer of potato, 1 *powah* of first-class rice, 2 chittaks of ghee, 2 chittaks of onions, $\frac{1}{2}$ chittak of salt, $\frac{1}{2}$ seer of flour (*ata*), 5 seers of wood for fuel, 6 rounds of beef.
- (2) For 40 sepoy (for each)— $\frac{1}{2}$ seer of flour (*Ata*), $\frac{1}{2}$ seer of rice, 1 *powah* of *dal* (pulse), $\frac{1}{2}$ chittak of condiments, 2 chittaks of sugar, 1 chittak of tobacco (for smoking and also to use with betels), 1 *powah* of meat, 1 *powah* of ghee, $\frac{1}{2}$ chittak of mustard oil, a cooking pot, 1 *powah* of gram, 3 seers of wood for fuel.

This notice was served upon a Brahmin named Baldeo Tewari, who was required to supply all these provisions. Everyone knows that it is objectionable to a Brahmin to supply such provisions. The villagers say that they have supplied the provisions for a week, and they now pray that the Military police force may be removed from their villages. It is easy to imagine the hardships which the starving villagers have to undergo in order to supply all these provisions at a time of famine like the present.

This persecution is now going on. In the meanwhile a terrible news reaches us from another quarter. Telegraphic information has arrived from Muzaffarpur that ten raiyats belonging to different villages in the Bettiah Subdivision have been wounded and brought to the Muzaffarpur Hospital. The bodies of many of them contain wounds caused by spears and *lathis*. They say that some men belonging to the local indigo factory tried to forcibly plough

their (the villagers') lands, and thus destroy their crops, and on their (the villagers) opposing the men they were severely assaulted. We hear that fifty villagers have been wounded, several of them so seriously that they are unable to move. Many more are being admitted into the Muzaffarpur Hospital, preferring this hospital to the one at Motihari. Jakki Kowar, Prayag Teli, Sew Saran, Desa Kowri, Raji Kowri, Bhikhali Teli and several others have been wounded. All these men live near the Sanichari Factory.

We have been surprised to hear about all these incidents. We now-a-days hear every official talking about sympathy for the people. But we ask, is the present affair an example of this sympathy? Does the Lieutenant-Governor think that the planters are truthful beyond all doubt simply because they are white men, and that the cultivators are all wicked men simply because they are blacks? Whatever may be the Lieutenant-Governor's belief we have no hesitation in saying that if he means to drive out unrest from the Province, the procedure adopted in Bettiah will only lead to results contrary to what he desires. The villagers prayed for an impartial inquiry and for a redress of their grievances, and what they have got in return are Military Police, warrants, arrests, riots and disturbances. Do all these reflect credit on the rulers? We hope that Sir Andrew Fraser will yet listen to the villagers' complaint and remove all discontent, or we do not think that permanent peace will ever be established in Champaran.

BASUMATI,
Nov. 14th, 1908.

9. The *Basumati* [Calcutta] of the 14th November concludes an account of the recent indigo disturbances in Champaran, with the following remarks:—

The indigo disturbances in Bettiah.

The oppression of the indigo planters kindled a conflagration in Bengal, and an immortal picture thereof still exists in Rai Dina Bandhu Mitra's "Nildarpan." The story of the indigo rebellion in Bengal, with incidents which make one's hair stand on end, remains written in letters of blood on the pages of history. And since that terrible rebellion indigo cultivation has vanished from Bengal and indigo has been ruined. No agriculture, trade or industry can be established against the wishes of the people. No one can make profits out of an industry for ever by unnatural means. Let the indigo planters remember this great truth. Government should beware and take a lesson from the past history of Bengal. A terrible conflagration is being kindled in all parts of Bengal. Care, prudence, foresight, and above all impartiality, are now required from Government. Let not Sir Andrew Fraser forget this.

BIHAR BANDHU,
Nov. 14th, 1908.

Indigo disturbances in Champaran.

10. Referring to the same subject, the *Bihar Bandhu* [Bankipore] of the 14th November asks Government to consider the cry raised by the

peace-loving people of Bihar.

11. The marginally-noted paper has again an article on the indigo disturbances in the Bettiah Subdivision, from which the following is taken:—

The Bettiah disturbances.

The raiyats of Bihar are a simple lot. In the matter of patient suffering they set an example to their brethren all over the world. The raiyats are masters of their land, and they are free to grow indigo or any other crop on it. Any one therefore, be he a white indigo planter or an official of any colour, who compels them to grow a particular crop on it against their wishes, commits oppression, and specially if being an official he employs force and shows partiality to the indigo planters, then we cannot help saying that there should be no delay in meting out retributive justice for this gross wrong, high-handedness and oppression. The Hindu *Shastras* condemn those officials of Government to eternal perdition who fail to punish wrong when it is proved to have been committed.

The Commissioner of the Division, who is said to have gone away after making an *ex parte* inquiry only, has certainly failed in his important duty. If the Government has posted a punitive police to oppress the people on *ex parte* statements alone, it must be said to have committed a great wrong. It is said the Collector has started prosecutions under section 153A. and 505 without obtaining Government sanction, and has called upon high class Hindus to supply fowl, eggs, etc., to officers in violation of Regulation No. XI. Houses are being burnt and indigo planters are shooting people down. Should there

BIHAR MITRA,
Nov. 14th, 1908.

be the least truth in these reports, the Lieutenant-Governor should immediately visit the place to test their truth.

12. The *Hindi Bangavasi* [Calcutta] of the 16th November asks, in reference to the subject noted in the margin, if it is an act of statesmanship to spread the fire of discontent in Bihar too when Bengal is already seething with it. It is hoped the Lieutenant-Governor would settle the matter before leaving India.

HINDI BANGAVASI,
Nov. 16th, 1908.

13. The *Dainik Chandrika* [Calcutta] of the 11th November characterises anarchism and the doings of anarchists in Bengal as nothing short of hellish. They are calculated only to widen the gulf between the rulers and the educated community of this country, and lead the Government of Lord Morley and Lord Minto to withdraw their schemes of reform. English rule with all its faults has given peace to India, and education and enlightenment to the Indians. It is madness pure and simply to try to exasperate the English on whom depends the future welfare of India. The *Indian Daily News* is quite right in saying that it behoves the Indian public to try their best to suppress anarchism in the country. And the authorities are requested not to lose their heads or swerve from the path of justice and duty in the heat of the moment.

DAINIK CHANDRIKA,
Nov. 11th, 1908.

14. Referring to the discharge of the accused persons in the Midnapore Bomb case, the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 12th November writes as follows:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Nov. 12th, 1908.

The news of the discharge of the Raja of Narajole and the other accused persons will be received with great satisfaction by the public. We do not wish to say anything about the police. Mr. Weston is an educated Englishman, and a powerful District Magistrate too. But even he lost his common sense when he received certain baseless information from the police, and was so afraid of losing his life that he quite lost his head. He could not distinguish friend from foe, and looked with an eye of suspicion upon every inhabitant of Midnapore. He thus created a tremendous situation. It is impossible for an intelligent man to be carried away by such baseless information and to class loyal and respectable citizens with rebels. But Mr. Weston, who is a British Civilian, believed such a wild tale and was able easily to leave a permanent name behind him at Midnapore. We hope that in future Government will place competent persons in charge of district stations.

15. Referring to the withdrawal of prosecution against all the accused in the Midnapore bomb conspiracy case excepting only three of them, for want of sufficient evidence, the *Hitvarta* [Calcutta] of the 12th November asks if it is possible to prosecute the police who are responsible for oppressing so many innocent gentlemen, and says that if this cannot be done, no one can feel his life and property safe.

HITVARTA,
Nov. 12th, 1908.

16. The *Daily Hitavadi* [Calcutta] of the 14th November comments as follows on the Midnapore case:—

DAILY HITAVADI,
Nov. 14th, 1908.

The Midnapore anarchist case. Who is responsible for the groundless persecution of all these gentlemen? If a private individual keeps a man confined even for a quarter of an hour he is punished by the law. But when it is policemen who commit such an act, the law is powerless to do anything. We cannot say that the Midnapore police shut up all these gentlemen in prison for some months simply out of whim. All that we should like to know is, what is the evidence upon the strength of which the police enacted all this disgraceful performance, and whether it is Rakhal Chandra Laha's statement or anything else. There are also some other points which deserve notice—first, the hearing of the case was repeatedly postponed on the ground of "more evidence being expected"; secondly, persons against whom the conspiracy was alleged to be intended were allowed to have charge of the investigation, thirdly, jail rules were violated for the purpose of ill-treating the under-trial prisoners, and fourthly, the Commissioner of Burdwan and the Chief Secretary to the Government of Bengal were quite satisfied with the arrangement made for the accused in the Midnapore Jail. Besides, there is another serious matter which calls for attention and that is, that when the Midnapore public

submitted a petition to the Lieutenant-Governor in which they set forth all the circumstances in detail, His Honour said in reply that since the prosecution had been recommended by the local police, the Magistrate and the Divisional Commissioner, His Honour saw no reason to interfere in the matter. We now see what kind of evidence the police collected, with what amount of wisdom the Magistrate accepted it, what sort of enquiry Mr. Maddox made into the matter, and how the Chief Secretary was satisfied with the evidence collected by the police and with the prison arrangements for housing the accused. We have also seen that the Government has expressed no regret for having instituted such a false case. Would the prestige of the police have been shaken if the Government had done so? This case has proved that the Midnapore police can do wonders.

BANGAVASI,
Nov. 14th, 1908.

Observation on the Midnapore
bomb case.

17. The *Bangavasi* [Calcutta] of the 14th November has the following about the Midnapore bomb case:—

The whole universe as it were seemed to be convulsed on the day which saw the arrest of a large number of wealthy, educated and highly placed gentlemen of Midnapore on a charge of sedition. It seemed as if a bolt had fallen from the blue.

All these men were arrested on one and the same charge arising out of the same circumstances. With a triumphant air the police unhesitatingly said: "We have got ample evidence against those whom we have arrested." But as soon as we heard that the Raja and other persons had been arrested on a charge of sedition, a suspicion crept into our soul. Most people then thought that the police had told a lie, and that they had assumed their true form.

The charge ran as follows: "The Raja has entered into a conspiracy for murdering Europeans." People interpreted it thus: This is not a conspiracy of the Raja, but of the machinating police. But what does it avail if you or we who are but small men, should think so? Thus the mighty police got the Raja and many others into a scrape. What happened afterwards is well known to the readers of the *Bangavasi*. Who does not know how rudely each one of them was treated in *hajat*? Men whose guilt had yet to be proved, were subjected to hardship and indignities in their eating, their bedding and accommodation, such as perhaps were never witnessed under British administration in India before. Staying in a small room, sleeping and eating therein and answering the calls of nature in that very room—the very report of such treatment, when it reaches the ears, causes tears of blood to flow. Never before perhaps did such disgrace attach to the name of the civilised British.

The people could hardly refrain from tears when they came to learn the sad plight of the Raja and the other respectable men; but the rulers were unrelenting. Applications for bail were made, the Magistrate and the Judge heeded them not. The report spread that the prisoners were in a miserable plight and the Raja was about to run mad; but it failed to move the Magistrate and the Judge, nay even Sir Andrew Fraser felt no pity. Again and again prayers for release from *hajat* went for nothing. Fortunately that worthy son of Bengal, Mr. Justice Saradacharan Mitra, was on the High Court Bench, and the prisoners were released from *hajat*. Application for bail had been made to Justices Sharfuddin and Coxe, the Vacation Judges, without avail. Mr. Mitra afterwards took the place of Justice Sharfuddin, and the prisoners obtained their release. So Justice Saradacharan Mitra earned undying fame.

Although the prisoners were released, the police constantly guarded the house of the Raja. Then came the trial in which the astounding revelations certainly made the whole body of Englishmen to hang down their heads in shame. We heard what we had not heard since we were born. The machinations of the police were all frustrated by Almighty Providence. Justice at last triumphed and many were the mysteries that were revealed. It was the evidence of the Superintendent of the Jail, Captain Weinman, that disclosed all the mysteries. The goddess of speech sat upon his tongue, as it were, and made him say: "The severe treatment of the prisoners in *hajat* was at the instigation of Mr. Weston, the Magistrate of Midnapore." What more need we say? We are ashamed to say anything more. The shame of the English Raj is indeed unbounded. It was no other than the Medical

Officer and Superintendent of Jail himself, who, at the instigation of the Magistrate, subjected such highly respected accused persons to indignities. There is no provision in the laws made by the English for treating prisoners in *hajat* against whom there is no evidence whatever, like ordinary convicts; such provision cannot exist in the laws of any civilised nation, or in any civilised country. And what should be the portion of a Magistrate who is capable of such instigation, O English rulers, decide yourselves. The accused were placed in solitary confinement like ordinary prisoners. It was the Inspector-General of Jails, Bengal, and Mr. Duke, Chief Secretary to the Government, who at last released the accused from this misery. Under orders from the Inspector-General of Jails, the accused were removed to rooms intended for under-trial prisoners. The evidence of Mr. Weinman disclosed the fact that he subjected Babu Devdas Karan, editor of the *Midini Bandhav*, to severe punishment because the latter did not *salaam* him. For the offence, Mr. Weinman unblushingly said, Babu Devdas Karan was punished with *ut-bosh*, that is, he was made to stand up and sit down in quick succession. He also said that he used to punish other prisoners in that manner. What more should we say? The accused Santosh and Surendra Mukerjee, who at first made confessions and implicated others, subsequently retracted their confessions. But Mr. Weinman said in this evidence that when they were in *hajat* after making their confession, they were taken out of the Jail every morning by the Deputy Superintendent of Police, Maulvi Muzazal Huq, and Inspector Lalnohan, under the Magistrate's order, and were talked to for three or four hours. Mr. Weston himself also used to see Santosh from time to time. Officers of the police were freely permitted to converse with Santosh and Surendra, but the other prisoners were not allowed to see their pleaders or any other person.

Did you ever hear of such things before? After Mr. Weinman had given evidence, Mr. Baxter, the Crown Counsel, threw up his brief on the pretence of ill-health and took his leave. This incident startled the whole of Bengal, and everybody seemed convinced that there was no evidence against the accused. The case was then adjourned for some days. At last Mr. S. P. Sinha, the Advocate-General, was sent to Midnapore to conduct the case. Most persons now expected that he would follow the right path, for who in Bengal does not know that he is at once strong-minded and just? And why should not such expectations be entertained? Very often it is seen that Government pleaders are actuated by *zid* to get the accused punished, and some of them even consider this *zid* as part and parcel of their service. They then forget all considerations of right and wrong. The Comilla shooting case is a case in illustration of this fact. Most people entertain the belief that Mr. S. P. Sinha has no such *zid*, and the Midnapore case has amply justified it.

He saw that there was no evidence against most of the accused, and therefore asked the Joint-Magistrate, Mr. Reid, to discharge all the accused except three. Twenty-four accused persons were then released, and thus the cause of justice triumphed, and Mr. Sinha's name spread far and wide.

The Raja and the other accused men came out of the jail just as the autumnal moon emerges out of clouds. It was their evil destiny which caused so much suffering to them. We hope that in this thought they will forget all their past woes. But we ask the English rulers: What is now to happen to Mr. Weston, the Magistrate, at whose instigation, as appears from the evidence in the case, the prisoners in *hajat* were subjected to such inhuman persecution? He is now going to proceed home on a year's leave. Before taking leave, he was sent for by the Lieutenant-Governor, and some conversation passed between them. How can we say what was the nature of that conversation? We find, however, that he has obtained leave.

Now, will Mr. Weinman, Maulvi Huq and Lal Mohon Babu be put on their trial? The Moulvi boastfully declared that there was ample evidence against the Raja, and Babu Lal Mohon also said the same thing. What punishment we ask will now be awarded to them? Let them undergo what may await them. Now, O English rulers, will you see that such incidents may not occur again!

(1882)

SANJIVANI,
Nov. 1902, 1903.

18. The *Sanjivani* [Calcutta] of the 12th November publishes an account of the recent attempt on His Honour the Lieutenant-Governor's life, and also comments on the incident in an article of which the following is a full translation :—

The recent attempt on His Honour the Lieutenant-Governor's life.

Dear countrymen ! in connection with the (anarchists') case at Alipore we have for some time past been hearing that some men are trying to murder Sir Andrew Fraser and one or two other officials. We do not know whether this news is true or false ; but since hearing this our mind (literally, life) has been subjected to (literally, attacked by) a great anxiety. Our anxiety has become greater since we heard on Saturday last that a boy tried to murder Sir Andrew Fraser by shooting him with a pistol before hundreds of men at a public meeting. When we heard that the boy's age was seventeen years, that he was a student of the 2nd-year class of the General Assembly's College, was well-behaved and bore a good character, was born in a respectable family and was attentive to his studies, then the burden of our anxiety became heavier still. Why was such a boy of the province of Bengal, who was as it were) a golden moon, inclined to commit man-slaughter ? Why has one, by whom the country would have been glorified, been ready to suffer the hellish hardships of prison for all his life ?

It is our firm conviction that the number of those who wish for the country's welfare by means of homicide, is like that of dew-drops in a sea. Still the thought as to why the homicidal tendency was aroused in the mind (literally, life) of even one youth of the province of Bengal is troubling our mind.

We know that there is a cause of their excitement. The mutilation of the body of Rengal, the terrible incidents of Barisal, Jamalpur, (and) Comilla, the police riots in Calcutta, police searches in the zenana of respectable persons in Calcutta, imprisonment of men who love their own country, the stopping of the means of (the people's) ventilating their grievances, serious travesties of justice, the adoption of various sorts of repressive measures, the disregard shown to the petitions (made by) the people of (this) country, the indescribable persecution of respectable men at Midnapore—all these facts have made the minds of the people very unrestful.

Especially, finding all these incidents happening before their eyes, those boys and youths who are generous-hearted and thoughtful, see only the picture of despair on all sides. Some of them have fixed upon homicide as the only means of assuaging all troubles, and have become eager for vengeance by sacrificing (their) own lives.

We had resolved that we should direct the current of the thought of the youths into a good channel (literally path), but an obstacle has come in that way. We have not been able to carry out our resolution on account of the means of holding meetings in public places in the afternoon having been stopped. Monster meetings have not been held for a long time. At a time when there was a special opportunity for guiding the youths into the proper path, the officials obstructed the carrying out of our resolution. Consequently the youths are sitting at home and brooding over the persecution of their countrymen, and everyone (of them) is doing whatever he thinks proper.

There are endless obstacles in the way, but still we have a duty. This country is ours ; its weal (and) woe do not affect anybody, so much as they affect ourselves. The youths are our sons indeed ; our hearts (literally lives) become joyful if they are engaged in doing good things, (and) tears flow copiously from our eyes (literally, we float in the tears of our eyes) if they commit any wrong act. But it will not do only to shed copious tears (literally, to float in the tears of own eyes), we shall have to adopt means for keeping our dear young men in the righteous path for ever.

Youths who are (to us) like our own children listen. No good has been done to any country by homicide. Read the histories of all the countries in the world—those who have tried to become great by committing homicide (and) have

fixed upon homicide as the only means of their country's gaining independence, have become small themselves, (while) the bonds of their own country have become tighter still. In the ancient times,

(1) Kauravas and Pandavas were the two contending parties in the Kurukshetra war described in the Mahabharata.

(2) The reference is to the houses made of inflammable substances into which the Kauravas decoyed the Pandavas with the intention of burning them and thus getting them out of the way.

the Kauravas (1) intended to render their kingdom thornless by burning the Pandavas (1) in the Yatugriha (2); but, you know, the race of Kurus was exterminated on account of that grave sin, and not only was the race of Kurus exterminated, but the fetters of India's bondage were forged in the Kurukshetra war. The atonement for that sin has not been finished even today.

The Pathan and Moghul royal families have been destroyed on account of the sin of homicide. We find that those who hope to gain kingdoms by murdering men, always have that hope of theirs frustrated.

God always manifests His purpose through the history of mankind. He is the Lord of the world, He protects men. He who acts against His will is ground down. In His kingdom virtue is not established by vice. This indeed is the eternal truth.

The King cannot establish well-being by means of oppression or homicide. The people, again, do not succeed in establishing well-being by means of oppression and homicide.

A Moghul Emperor wished to render his own Empire safe by murdering the Sikh Preceptor Teg Bahadur (and) as a result of that cruel murder the Sikh nation became all the more indomitable (and) the Moghul Empire tumbled down. When bands of Sikhs were being killed by the oppression of the Moghul, then the Sikhs did not try to make themselves independent by killing (their) enemies. The Sikh Guru (i.e., preceptor) tried heart and soul to make his people wise, self-restrained, self-sacrificing and virtuous. As a result of that endeavour the Sikh nation, which is very powerful, arose. Again see, when their faith in (their) religion became lax, (and) the Sikhs became the slaves of their passions and engaged in killing men, immediately their fall took place.

Remember the rise of the Christians. What inhuman oppression was committed on them in the Roman Empire! Such oppression has not been committed on any (people) in any country at any time. Their bodies used to be covered with tar and cotton and then set on fire. They used to be tied to pillars all round a garden. They used to be burnt like torches and to illumine all (literally, the four) directions. The Romans used to be drowned in frolic and mirth in that light.

How did those Christians, on whom such oppression used to be committed, gradually become the lords of kingdoms? They were faithful to the glorious (literally, burning) God, they knew that in God's kingdom injustice (and) falsehood would never gain victory. Hence they never used to be impatient, but rather worked heart and soul to make themselves good mothers, good fathers, (and) good brothers. They used to labour to make themselves dutiful householders, (and) dutiful citizens. As a result of this a community (of men) of spotless character was created in the sinful Roman Empire. As a result of this there arose in the Roman Empire, which was blind with the illusion of selfishness, the Christian society which was unselfish, abnegating and animated by the same spirit. The Roman Empire which was full of wealth, people and luxury came within the grasp of abnegating monks.

See then the signals of Providence, understand (them) well. Engage yourselves in the great task of making yourselves faithful, pure, sacrificing, self-restrained and active men. When you will become men, then by the blessing of Providence there will remain nothing which you cannot have.

A few Romans tried to protect their liberties by killing Julius Caesar. At that time almost all the people of the Roman Empire became selfish and the slaves (of their) passions. They did not use to feel any scruple in wearing on their necks the noose of slavery for the sake of money. At a time when the general public of the country was in such a condition, Julius Caesar who tried to rob (the people of their) liberties was killed. It is an easy thing to kill, but to do good to the country is a difficult affair. Julius was killed, but the fallen people could not preserve their liberties. They lost their all in

internal strife (and) cruel (and) wicked Emperors established a petty sway over the Roman Empire. The beginning of Rome's fall took place.

The world's history is full of the signals of Providence. We request our countrymen to consider them carefully and to act according to those signals.

Let all of you be good, (and) try to make others good. Let all of you be active and try to make others active. Let boys and old men engage themselves in this task, (and) good will be done to the country.

Sir Andrew Fraser has become old (and) will leave this country and depart after a few days. We do not wish to express any opinion on a case which is *sub Judice*. But our grief will know no bounds if it be true that Jotindra Nath tried to murder him. A well-behaved son of Bengal has increased our sins by going to commit such an act—our heart (literally, life) has become laden with a burden by thinking over this. No more—be restrained. Let those in whose minds (literally, lives) (the desire for) revenge has become strong, be restrained. Do not sink your own country by transgressing the decrees of Providence. We know that many have indeed learnt to love their motherland. If you want to do good to the dear motherland, then give up sinful desires; do not heap the curses of Providence on this cursed country.

HITVARTA,
Nov. 13th, 1908.

19. Referring to the dastardly attempt recently made on the life of His Honour the Lieutenant-Governor of Bengal the other day, the *Hitvarta* [Calcutta] of the 12th

November has the following:—

One is astonished at the audacity of the young lad. No one ever thought that a Bengali lad would be so bold as to attack the Lieutenant-Governor in a public assembly. What the unfortunate lad had in his mind when going to do such an atrocious act no one can say, but it is certain that we can have no reform in the administration of the Government by bloody deeds like this one. Better results might have accrued to the country if the educated young men of the country had turned their attention to the development of the *swadeshi*. The bloody deed has startled the people throughout the country.

The public at large have no connection with such deeds, and except perhaps a few men no person has any sympathy with them. This is fully exemplified by the ovation which the people gave His Honour on his way back after the meeting.

SAMAY,
Nov. 13th, 1908.

20. Referring to the attempt on the life of the Lieutenant-Governor, the *Samay* [Calcutta] of the 13th November

The attempt on the life of the Lieutenant-Governor of Bengal.

says:—

We have no words to express adequately the horror and indignation which we feel at such wicked attempts as are being made by some misguided youths. Know for certain that such acts will not benefit the country at all. On the contrary they will do the greatest possible injury to the country. No nation has ever risen by assassination, and no nation ever will or can. Take it as an un-alterable truth.

MIHIR-O-SUDHAKAR,
Nov. 13th, 1908.

21. The *Mihir-o Sudhakar* [Calcutta] of the 13th November writes:—

By the grace of God Sir Andrew Fraser's life has been miraculously saved more than once.

Very few of these ferocious murderers have been arrested. On the one hand these people are committing dacoities for the purpose of "liberating India," and are determined to murder officials, on the other. These men have no small cause of offence against His Excellency Lord Minto. Whoever will try to put down these marauders, is sure to incur their dire displeasure, and will run the risk of his life. The Hindu newspapers of Bengal encourage these murderers, directly or indirectly. It has become impossible for Government to bring them under the clutches of the law. The failures of justice that are taking place at different places, have put courage into the hearts of these men. The excess of generosity of the English rulers is thickening their danger. The weed of perverted politics that has grown in India, must be uprooted, or the country will know no peace. These people must be sternly put down. We have repeatedly said so. They commit murders and dacoities and at the same time pose as saints. People of their class from all parts of the country are encouraging them and applauding their acts. The "Moderates" and "Extremists" of

the Congress are all the same and have the same object, the only difference being that while the actions of the one are extremely rapid, those of the other are slow but sure. Both parties have their objects, the driving out of the English and the establishment of *swaraj*, nearest to their hearts. The poor Muhammedan community is also being ground to powder along with them. The father of the alleged would-be murderer, Jatindranath Rai Chaudhuri, is a pleader at Basirhat. This place is almost the head-quarters of the *swadeshi* movement in the 24-Parganas district, and its leaders are the local pleaders and muktears. We discussed the *swadeshi* affairs at Basirhat long ago. The authorities, as well as the public, will now be in a position to gauge the object of this *swadeshi* propaganda. There is a saying "the sayings of a poor man do not prove true till a long time has elapsed." We thank *Khodatala* sincerely for having saved the life of the Lieutenant-Governor.

22. The recent murderous attack with a revolver on His Honour the Lieutenant-Governor of Bengal, says the *Darus*

DARUS SUZANWAT.
Nov. 13th, 1908.

Dastardly attempt on the life of His Honour.

Sultanat [Calcutta] of the 13th November, discloses the existence of a daring and diabolical secret conspiracy. The dastardly attempt made by the anarchists on the life of one of the highest officials in the very metropolis of the Government is such an heinous crime as renders the anarchists of Bengal liable to the extreme penalty of the law. It is to be regretted by every one that a kind and popular Lieutenant-Governor like His Honour, should on the eve of his bidding farewell to the country, have to carry with him the memory of an unpleasant experience. Every well-wisher of the country longs for the eradication of anarchy and unholy agitation from it and wishes that Government would frame effective laws under which political crimes might be dealt with summarily and sufficiently.

Referring to the murder of the Inspector Nanda Lall Banerjee, the paper says that events like these forebode misfortune to the country and the people, and asks the leading Bengali gentlemen to come forward with definite advice to help Government in uprooting the seeds of sedition growing among their nation, for it is binding upon them to do so in the interest of the country, especially of their own nation.

23. Referring to the recent dastardly attempt on the life of the Lieutenant-Governor, the *Education Gazette* [Chinsura] of the 13th November writes:—

EDUCATION GAZETTE.
Nov. 13th, 1908.

The attempt on the life of the Lieutenant-Governor.

Everybody has been gratified by the Providential escape of His Honour. We have been mortified at the dastardly attempt. The attempt was a truly diabolical one, inasmuch as the assassin had deliberately planned to take the life of the Lieutenant-Governor and to sacrifice his own in turn. It was a far more serious affair than mere bomb-throwing. The murderers of Justice Norman and Lord Mayo were equally determined. The Muhammadan religion, according to persons who misinterpret it, holds out the prospect of permanent adode in heaven to those who murder unbelievers. But the Hindu *Shastras* have never been interpreted in that manner. The notions of the Bengalis are wholly against such things. How is it then that the Bengalis have been scandalised by the presence of men harbouring such thoughts? We were deeply pained and ashamed at the deeds of the bomb conspirators. But we imagined that there were only 70 mad people among seven crores of people. But the present attempt at assassination is far more determined and fearless. This exactly resembles the spirit of a fanatical *ghasi*. True such an attempt was lately made in Portugal. But do not the mad youths see how differently this country and Portugal are situated? What, then, is the value of their education? In this country there is no such oppression as there was in Portugal, or in Persia, at the time of Nadir Shah, nor are the British officers so masterful as the King of Portugal or Nadir Shah. What result do the mad men, then, expect to derive from murdering them? What offence have you seen them commit which is serious enough to be punished with assassination? Neither the Lieutenant-Governor, nor Mr. Kingsford ever did any outrage to a woman; they did not demolish any temple, nor burn any village or town. If a few Englishmen are murdered, will they be terror-struck or leave the country, or change the policy of administration?

(1886)

Although a few misguided young men have attempted to murder Englishmen, the nation as a whole has no sympathy with such murderers.

But we must say in this connection that the offensive language in Anglo-Indian newspapers is doing incalculable mischief. These papers have been constantly calling the Bengalis cowards, and have by this means called into existence fanatical ghazis among the proverbially peaceful and inoffensive Bengalis. This certainly is not to the credit of the Anglo-Indian papers.

HITAVADI,
Nov. 18th, 1908.

24. Referring to the recent attempt to assassinate His Honour the Lieutenant-Governor of Bengal, the *Hitavadi* [Calcutta] of the 13th November writes:—

The recent attempt on His Honour the Lieutenant-Governor's life.

We have already heard that an attempt was made on the present Lieutenant-Governor's life by trying to blow up his train at Naraingarh, on the Bengal-Nagpur Railway. A similar attempt was, as has transpired in the bomb case at Alipore, made at Mankundu. But those attempts were both made in secret. Who could dream that at a public meeting held in the capital city of India a Bengali youth would attempt to take the Lieutenant-Governor's life in the presence of hundreds of Englishmen and Bengalis? Such incidents are indeed reported from Russia now and then, but no one has ever seen or heard of such a terrible thing in the province of Bengal.

We cannot say for what purpose and with what motive the assassin resolved upon taking Sir Andrew Fraser's life on the eve of his departure. Some say that the attempt to take the Lieutenant-Governor's life was due perhaps to his having rejected the petition made by Satyendra Nath Bose for a commutation of his sentence. We will not discuss whether this is probable or not. It is not for us to consider whether the would-be assassin Jitendra Ray Choudhuri is insane or crazy, or whether he was guided by evil propensities. He has placed a stigma on the name of Bengalis; his act has caused a great terror in the mind of the peaceful public. With whatever motive the assassin may have engaged himself in this act, no one can have any sympathy for him.

Happily all the Bengalis present at the meeting expressed their sympathy with the Lieutenant-Governor for his misadventures. From the cheers with which His Honour the Lieutenant-Governor was greeted on coming out of the meeting-room, it was clear to everybody that the people of our country can have no sympathy for such a grave sin. Hindus do not encourage such sinful deeds.

We are extremely grieved to witness this misadventure befalling the Lieutenant-Governor only a few days before his departure. We cannot make out in what language to condemn the assassin. May the Lieutenant-Governor live long, is what we wish.

BASUMATI,
Nov. 14th, 1908.

25. Referring to the recent attempt on the Lieutenant-Governor's life, the *Basumati* [Calcutta] of the 14th November writes:—

The attempt on Sir Andrew Fraser's life.

Luckily Sir Andrew has escaped. God has frustrated the terrible attempt of this rash and deluded youth; has rescued His Honour from the demon of a sudden accidental death.

O Goddess of Force, it is not Thy wish that force should be squandered or misused. That is why Thou hast spared Sir Andrew Fraser, saved the face of Bengal, rescued Thy principal abode from the indelible disgrace of secret assassination. We bow to Thee therefore crores of times.

These secret attempts on the lives of high officials are most lamentable and sinful, and to hear of them makes one's hair stand on end. What curse is it, whose sin is it that has brought this terrible spirit into Bengal? How has this uninvited guest of the West, this blood-thirsty cruel demon of anarchism, found shelter in the peaceful and sacred recesses of the East? And who will unveil the mystery of its origin and its future working? The history of Ancient India makes no mention of any collision between the people as a whole and their rulers; of any uprising of the popular power. The collisions between the Kshatriya Kings and the Brahmin power spoken of in the *Puranas* were not exactly an uprising of the popular power. They were struggles between brute force as represented by the Kshatriya Kings and the power of knowledge as represented by the Brahmins. The incidents about

Vena Raja mark an exception rather than the rule. Furthermore secret assassinations are wholly unknown in Indian history; in fact the expression *Gupta Hatya* (secret assassination) has no synonym in Aryavarta, that sin having been unknown in that land before the days of the Greek expedition. And this demoniac foreign spirit has not yet touched the people of this country as a whole. The cheers with which His Honour was greeted the other day at Overtoun Hall by the whole Bengali audience from Sir Gurudas downwards represented an outburst of natural and not strained official sympathy. Certainly the sympathy which is being manifested for His Honour and the terrible disgust with which the vindictive youth is being regarded all over Bengal—feelings which are gradually finding expression with increasing volume—are indications that the whole nation is not permeated by the demoniac spirit.

We regard it as lucky that Sir Andrew has been saved. Our one wish is that through the grace of God, long life, health and peace may be his.

Is it wholly wild to hope that this heartfelt sympathy of the entire people will efface from His Honour's recollection all memory of this mad conduct of a deluded and erring youth?

We are charmed with the calmness and fearlessness which His Honour displayed on this occasion. Rightly has the *Statesman* said that by the virtues His Honour showed on this occasion he has upheld the dignity of his race and his service. It is through possessing virtues of this kind that the English have acquired their world-wide dominion. Indeed the man who, saved from imminent death, can apply himself the same instant to the performance of the duty of the moment, who brushing aside all fear of a sudden violent death, can attend to the calls of the present, must possess a nature composed of no common ingredients. The moral courage, far-sightedness and cool-headedness which Sir Andrew showed that day by sticking to his resolve to take the chair at the meeting were unique. Who shall refuse to hold up this equanimity to the admiration of a country the leaders of which fled disgracefully from the Congress camp at Surat in consequence of a petty disturbance?

The motives underlying the murders of Lord Mayo, Chief Justice Norman, Mr. Rand and Lieutenant Ayerst were not secret; but the motive in this case of attempt on Sir Andrew's life can only be guessed. The English newspapers imagine that the aim is to terrorise the officials, but the weapon of the assassin cannot win a victory in a political struggle, and this is a truth which any man with an ounce of brain in him will understand without the English papers being at the trouble of wasting advice with that object.

The present incident is not a common one, and not to be ignored, and the English are naturally angry at it. We ought, therefore, to bear with them now when they abuse a particular section of our community. O God, bring contentment to this land, and may the clash of interests, strife and murder disappear from this sacred land!

26. The *Bharat Mitra* [Calcutta] of the 14th November writes:—

The bloody *sid*.

Every thoughtful man has become concerned to see that bloodthirstiness is increasing in the country. The escape of the Lieutenant-Governor has been simply Providential. It appears from the recent incidents that there has arisen a number of men whose sole aim is to make a short work of those who offend them.

Of course an attempt to kill the Lieutenant-Governor or a Police-officer proves that there is discontent in the country, and its increase calls for a serious reflection.

The offenders hitherto arrested have turned out to be immature lads, although they have received some education; but such lads alone are capable of committing an abhorrent crime like the above, and the dastardly way in which it is committed would indicate that the idea has taken possession of more than a few lads, and the sooner they are brought to the right path the better it would be for preventing the contagion from spreading.

Young men are generally anxious to have immediate results. It is only the experienced men who see that the reforms they want will be had in the long run by patience and perseverance, and even after suffering from the high-handed doings of the power-loving officials; and the cause of humanity will triumph at last, in spite of what the officials might do to check it. We

BHARAT MITRA
Nov. 14th, 1908.

propose to discuss the harmful results of this blood-thirstiness in our land in a future issue; at present we would only call on the sensible and experienced men to do all they can to prevent this mania of spilling blood from entering into the minds of our young men; but the officials should also give every help in their power. They must give up everything that creates discontent and bloody *zid* in young men. As for repressive measures advocated by some wrong-headed Anglo-Indian journals, they would only lead to the suffering of the innocents and no wonder it might at the same time increase this *zid* too.

HINDI BANGAVASI,
Nov. 16th, 1908.

27. While the *Hindi Bangavasi* [Calcutta] of the 16th November is pained to see the attempt at the life of the Lieutenant-Governor, it is much more pleased at

The bloody *zid*.

His Honour's hair-breadth escape. The coolness and presence of mind shown by him at the time is simply worthy of His Honour.

The Lieutenant-Governor, says the paper, went to a public meeting in the Overtoun Hall simply because of his firm faith in the good character of the Indians, specially Hindus. No doubt assassinations of the kind are against the tenets of the Hindu religion. The Lieutenant-Governor knows the Hindus, and it is for this reason that even the recent bomb conspiracies could not shake off his firm convictions. The paper learns that even now His Honour sticks to them.

BANGAVASI,
Nov. 14th, 1908.

28. The *Bangavasi* [Calcutta] of the 14th November expresses horror and indignation at the dastardly attempt recently made on the Lieutenant-Governor's life. His escape has been truly Providential, and has given

The attempt on the life of the Lieutenant-Governor of Bengal.

immense satisfaction all over the country. His Honour's coolness in the midst of such danger was truly admirable. His Honour knows the country and its people too well to think that the people as a whole are murderously inclined.

NAYAK,
Nov. 14th, 1908.

29. The *Nayak* [Calcutta] of the 14th November strongly condemns the recent attempt on Sir Andrew Fraser's life, and

The attempt on Sir A. Fraser's life.

generally the secret associations of the revolutionists. Every Hindu, remarks the writer, who has faith in the *Shastras*, and every true Bengali, will condemn this spirit of homicide. It is the hand of Providence which has saved the life of Sir Andrew, and the Bengali people from the disgrace of the murder of a Lieutenant-Governor and a guest. To those who accuse the authorities of following Russian modes of government, the writer says:—"If you can turn into Russian Nihilists, why cannot the authorities turn into Russian rulers?" Nine hundred and ninety-nine in every thousand of Bengalis do not see eye to eye with the anarchists, and will be ready to help the authorities in the work of their suppression, just as they did in the work of suppression of thugs and dacoits in former times. With the help of the people of the country, Government will not take a long time to suppress the insignificant anarchists.

Another thing: Why are attempts being made to take the life of Sir Andrew? Most of Sir Andrew's predecessors on the *masna* of Bengal within recent memory were in the habit of frequenting the northern quarter of the city of Calcutta without any fear of molestation. Why has this order of things changed with the advent of Sir Andrew's rule? What has led the tender boys of meek and mild Bengalis to turn anarchists and assassins? In reply, it must be said that Sir Andrew does not know the Bengalis, does not know how to treat them. The Bengalis are very sensitive. They know that no other people in India have followed and imitated the English in every sphere of life so completely and systematically as they have done. And this vanity and sense of superiority was sorely wounded by partitioning Bengal against their unanimous opinion, and by whipping their young boys. Moreover, most Bengalis believe that Sir Andrew got the Lieutenant-Governorship of Bengal simply because he was in favour of the Partition. Again, such officials as took a hostile attitude against the *swadeshi* movement, got promotions in service. Lastly, Sir Andrew does not know how to mix with Bengalis. The present undesirable situation in the country is a natural result of the method of administration followed by the authorities during the last three years. And a harder rule will only make some men fiercer still. The root of bombs and assassinations lies in oppressive administration; and the more oppressive this

administration grows, the stronger will anarchism grow in Bengal. The anarchists have as yet got no organisation. And it will be a bad day for both the rulers and the ruled in this country when official severity will mould them into an organised body. In conclusion, the writer says that both the rulers and the ruled are to blame in the affair, and advises the Government, which is by far the stronger party, to sober down first, and the people will then sober down of themselves.

30. While rejoicing at the providential escape of His Honour the Lieutenant-Governor of Bengal from the recent murderous attack made on him, the *Bihar Bandhu* [Bankipur] of the 14th November observes that such miscreants, while doing wrong to themselves, are laying thorns in the path of the future progress of the country.

Attempt on the life of His Honour the Lieutenant-Governor.

BIHAR BANDHU,
Nov. 14th, 1908.

Referring to the same subject, the paper in another place grieves to see such incidents in a country where to molest a living thing is a sin, and says that it darkens the whole world around and renders the future of the country very doubtful. Strange, says the paper, that the perpetrators of such bloody deeds should be men who have had English education. The would-be assassin of the Lieutenant-Governor was a quiet and well-behaved student, according to the Principal of the College to which he belonged. "What led him then to commit such a bloody deed?" is the question which the people ask and require to be answered. The incidents need the anxious consideration of the Government officials, whose duty it is to ascertain the cause of what is now going on in the country. A fire of unrest is ablaze among a peace-loving people with whom destruction of life is a sin, but in the midst of these have appeared such desperate persons as are ready to kill and die. This is a matter for the serious reflection of Government officials and the leading men of the public. We congratulate His Honour at his providential escape, but pray that His Excellency, Lord Minto, will consider the present state of affairs in the country, and devise proper measures with due regard to the same. This is the sincere wish of all the truly loyal Biharis.

31. A certain Bengali artist, writes the *Hitavadi* [Calcutta] of the 13th November, painted a picture illustrating the disturbances which took place in connection with the dispersal of the Barisal Conference. The picture depicted the Mother appearing in the sky, and wounded Chittaranjan standing in the water below. The picture was sold quite freely in this Province, and nobody said anything. The artist had of late imported some oleograph reproductions of this picture from Germany; but they were forwarded by the Customs authorities to the Police Commissioner, who, in his turn, sent them back to Germany. It is impossible to make out all the whims which the authorities indulge themselves in. If they had raised an objection before, the artist would have been spared an unnecessary loss.

An objectionable picture.

HITAVADI,
Nov. 13th, 1908.

32. Close upon the attempted assassination of the Lieutenant-Governor, says the *Hitavadi* [Calcutta] of the 13th November, has followed the murder of Inspector Nanda Lal Banerji. These things have struck terror into people's minds, and we are distracted with anxiety for the country's future. How often shall we have to say that such murders only do the society harm? It is in every way necessary for the welfare of the country and the society that brutal acts like these should be put a stop to, or else there will be no end of misery for the peace-loving public.

The assassination of Inspector Banerji.

HITAVADI,
Nov. 13th, 1908.

33. A correspondent of the *Sandhya* [Calcutta] of the 14th November refers to some house searches alleged to have been held by the police at Kaugachi near Shamnagar on the Eastern Bengal State Railway, and wants to know what justification there was for these searches, considering that nothing incriminating was found in any of the houses. Could not the host of detectives find out for themselves whether the gentlemen, whose zenana have been entered into by the police, really had anything to do with bombs or conspiracies? The writer does not know whether the news is true. This sort of oppression is sure to excite people's minds, and who is to be held responsible for this? The writer hopes for

Alleged house-searches near Shamnagar (on the Eastern Bengal State Railway).

SANDHYA,
Nov. 14th, 1908.

redress from "the justice-loving Lieutenant-Governor, the Viceroy and the King-Emperor." We wish for the permanence of the British Government and are its well-wishers. We would, therefore, ask the Government to severely punish the man who circulated the news, and thus keep up its own prestige, or else the British Empire will be disgraced.

(b)—Working of the Courts.

MATRIBHUMI,
Oct. 1st, 1908.

34. The *Matribhumi* [Chandernagore] of the 1st October (received in this office on the 16th November) comments as follows on the prosecution of Charu Chandra Rai:—

Rai:—The French Government entered into a treaty with the English Government on the 14th August 1867. One of the terms of that treaty is, that when a man is delivered to a foreign Government to be tried for a certain offence, he should not be put on his trial for any other offence. And the fourth clause of that treaty is that no political offender can be extradited.

The English authorities have known the French authorities well. And what doubt is there that those who are the masters of a vast empire should be able to know the French people, who are the owners of only a small bit of a territory, for what they are worth.

The English authorities saw that under the treaty they had made with the French Government, it was very difficult to arrest Charu Babu. So they made up a sort of sweetmeat. They got up a charge against Charu Babu under sections 150, 157, 107 and 302 of the Indian Penal Code, placed in the hands of the French Government a sweetmeat in the shape of a warrant, and took Charu Babu away.

The Government now saw that the charges which had been brought against Charu Babu were very difficult to be proved. Hence they thought of bringing against him a charge which could be easily proved. Consequently Charu Babu stands today in the English court of law charged of the offence of waging war against the (English) Government.

But the new charge that has been brought against Charu Babu, and his trial in the English law court are both in violation of the treaty of the 14th August 1867. Charu Babu has not been tried for the offence for which he was arrested, and thus the above-mentioned treaty has been half broken. Hence Charu Babu can in no way be tried by an English law court.

We have in due time brought this matter to the notice of all the French officials from the petty Magistrate to the French Minister of Justice, but they have all kept silent. Is it not unsafe to live under such a weak Government?

HITAVADI,
Nov. 13th, 1908

35. The *Hitavadi* [Calcutta] of the 13th November comments as follows on the re-arrest of Charu Chandra Rai:—

Re-arrest of Charu Chandra Rai.

Some new charges have now been laid against Charu Babu, viz., abetment of the murders at Muzaffarpur and offences under the Arms Act. He is accused of having supplied the conspirators with arms from Chandernagore. The authorities have not, as they ought to have done, made him over to the French authorities before prosecuting him under these new charges. The gentleman has been made to suffer hardships in *hajut* for nearly five months all for nothing, and he has now been confronted with some new charges. All this may appear quite just and proper to Mr. Norton, but the public must protest against it strongly. Who is responsible for all the sufferings which Charu Babu has been made to put up with? "The Friend of the Police" will not perhaps hold anybody to blame, but we ask the authorities to imagine what the people think of such things.

36. The *Sandhya* [Calcutta] of the 12th November writers:—

SANDHYA,
Nov. 11th, 1908.

Mr. Justice Das and Mr. Justice Mitra.

So far as we know, Mr. Justice Das is older in years than Mr. Justice Mitra and his senior in standing as a Vakil. As far as we remember Mr. Justice Das passed his Entrance examination in 1864, and he must have been at least 16 years old then, according to the University rules of the time.

Mr. Das became a High Court Vakil in 1872. Mr. Justice Mitra on the other hand matriculated in 1865 or 1866 and became a Vakil in 1873 or 1874. Mr. Justice Das is said to have given a written assurance to Government that he is not older than sixty. We are quite certain that he has not told an untruth. He is a learned, intelligent and spirited vakil with a large income, so we dare say he will not tell an untruth to secure a Judgeship of the High Court. But all the same our memory, fortified by what others say, compels us to say that Mr. Justice Das is older than Mr. Justice Mitra. The matter demands some enquiry; if no enquiry is held, we shall feel constrained to say that Mr. Justice Mitra is being compelled to retire through a combination of unfortunate adverse circumstances. It is not good that such an idea should be allowed to prevail in the public mind. We have all respect for Mr. Das personally and we recognise his worth and legal knowledge, and we shall be happy beyond others to see him on the Bench. But unless our foregoing statements are refuted, Government will incur the charge of partiality.

37. The *Hitavadi* [Calcutta] of the 13th November takes exception to the remarks made by the Chief Presidency Magistrate, in the course of the judgment in the *Bande Mataram* case, regarding the existence of a secret society of assassins in Bengal, and also regarding hot-headed schoolboys. The paper asks how these topics could have found their way into the judgment, and what evidence there is to justify the Magistrate in coming to this conclusion. Mr. Thornhill has perhaps followed the same line of argument as Mr. Pinhey did while passing severe sentences upon Chidambaran Pillay and Subramaniya Siva. This will no doubt cast stains on Mr. Thornhill's reputation.

HITAVADI,
Nov. 13th, 1908.

38. Referring to the alleged remark by Mr. Beachcroft, District and Sessions Judge of Alipore, in reply to Mr. R. C. Bonnerjee, one of the defence Counsel in the Alipore Bomb case, that the utterance of the King-Emperor in his Proclamation to the effect that the internal peace in India has not been broken, was a "mis-statement of fact," the *Samay* [Calcutta] of the 13th November writes:—

SAMAY,
Nov. 13th, 1908.

Good heavens! has our Emperor's Proclamation been held to be a "mis-statement of fact" in Court? Needless to say that such must be the finding of the Court, otherwise, there would be no case against the accused, in the Alipore case. Mr. Philips, a former District Magistrate of Mymensingh, used to call the Hon'ble High Court Judges fools. The other day when Mr. Keays, Counsel for the Raja of Narajole, referred to the order of the High Court granting bail to the Raja, before the Joint-Magistrate of Midnapore, the latter unhesitatingly said that the Superintendent of Police might disregard the High Court's order if he liked. This time it is not merely an attack upon the utterance of a Lieutenant-Governor, a Provincial Governor or the Viceroy. It is an attack upon the gracious utterance of no less a personage than His Majesty the King-Emperor himself by Mr. Beachcroft, the Judge. We wait to see what notice is taken of this either in the High Court or in the British Parliament.

(d)—Education.

39. In discussing the suggestion to convert the Calcutta Presidency College into a University College, the *Basumati* [Calcutta] of the 14th November writes:—

BASUMATI,
Nov. 14th 1908.

The Presidency College as Calcutta University College. It may be necessary to improve the Presidency College, but we fail to see the necessity of bringing it directly under University management. Only lately Dr. Mukerjee, the Vice-Chancellor, proposed the creation of a Law College direct under University control. The Presidency College, too, is now about to be thrown into the jaws of the same body. One cannot really foresee what will be the consequences of the triple association of the three Doctors, Mukerjee, Thibaut and P. K. Ray.

DAILY HITAVADI,
Nov. 14th, 1908.

40. Mahamahopadhyaya Srijukta Haraprasad Sastri, writes the *Daily Hitavadi* [Calcutta] of the 14th November, has retired from the Principalship of the Sanskrit College and Pandit Srijukta Kaliprasanna Bhattacharyya, Professor of the Presidency College, has been temporarily appointed in his place. We fail to see the reason of this temporary arrangement. Some say that Mahamahopadhyaya Srijukta Satish Chandra Vidyabhusan will shortly be raised to the Principalship of the Sanskrit College, and that it is for this reason that Pandit Kaliprasanna has been placed in that post temporarily. Others say that the arrangement has been made simply for the purpose of depriving Rai Bahadur Srijukta Rajendra Chandra Sastri of this post. Let us see what improvement is carried out in the College by the officiating Principal.

(e)—Local Self-Government and Municipal Administration.

HITAVADI,
Nov. 15th, 1908.

41. The *Hitavadi* [Calcutta] of the 13th November does not approve of the building of a new Town Hall in Calcutta at a cost of about thirty to thirty-two lakhs of rupees, which the Corporation can ill-afford to meet in the present state of its finances. The sale of the old Town Hall will not bring in money enough even to buy land for the new one, and the paper advises the Commissioners not to waste the ratepayers' money over a costly project like this.

HITAVADI,
Nov. 13th, 1908.

42. Considering that the Jains are averse to the destruction of life and that the Sri Vishudhwananda Saraswati Vidyalaya is going to be established very near to the place where the Calcutta Municipal Corporation intend opening a slaughter-house, the *Hitavadi* [Calcutta] of the 13th November hopes that the memorial sent by the Jains to the Chairman of the Calcutta Corporation protesting against the proposed opening of the slaughter-house, will be favourably considered by him.

BHARAT MITRA,
Nov. 14th, 1908.

43. Referring to the petition of the Hindus and the Jains of Calcutta to the Local Municipality against the extension of the slaughter-house in Halliday Street, the *Bharat Mitra* [Calcutta] of the 14th November says that the Hindus and Jains of Calcutta have tried to point out what it was the duty of the Municipality itself to be cognizant of from the very beginning. To pacify these communities by listening to their prayer or to make the wound in their hearts still deeper by refusing to do the same now depends upon the action that may be taken by that body.

BANGAVASI,
Nov. 14th, 1908.

44. The Hindus and Jains of Bara Bazar, writes the *Bangavasi* [Calcutta] of the 14th November have sent in a petition to the Chairman of the Calcutta Corporation vehemently objecting to the proposed extension of the slaughter-house in Halliday Street. The Corporation should, by no means, permit the extension, as it will seriously hurt the religious feelings of a large number of Hindus and Jains.

HINDI BANGAVASI,
Nov. 16th, 1908.

45. In an article on the present malaria epidemic in the United Provinces, the *Hindi Bangavasi* [Calcutta] of the 16th November finds fault with the agency employed in the mufassal to collect vital statistics which it says is perfectly incompetent to do its task properly as the deaths due to different diseases are generally returned under fever, and there is no means to check the correctness of the statements made about them. The paper would suggest careful inquiry in a limited area by competent men, as the figures thus obtained would be a correct index of the causes of mortality in other places.

As for the mosquito theory which is a perfect enigma to the paper, it is glad to find its finding favour with the Government of the United Provinces too, which would otherwise have not built a net-work of canals and encouraged the propagation of mosquitoes by creating marshes thereby.

The paper sees no good in the appointment of a special officer to investigate the causes of malaria and to report on the same. Enormous sums would then be spent in freeing the country of the disease, simply to find at the end that all the money went for nothing.

The *Pioneer* is at a loss to understand the presence of malaria in the United Provinces, which possess such a good climate. Perhaps it forgets that it is closely related to poverty, scarcity of food and famine in the country.

(f)—Questions affecting the land.

46. The *Nayak* [Calcutta] of the 7th November writes that considering that the soil in the Sonthal Parganas is in many places uncultivable because of its unevenness, that even where cultivable it does not yield more than one crop a year, and that maize, mustard and grain are the only crops it yields three or four rupees per year is all the rent zamindars should charge. But as a matter of fact the rent charged varies from five to ten rupees, and in Deoghar, mounts up to Rs. 20. Is there none to open the eyes of these zamindars?

NAYAK,
Nov. 7th, 1908.

(h)—General.

47. Commenting on the King's Message, the *Nayak* [Calcutta] of the 7th November writes:—

NAYAK,
Nov. 7th, 1908.

The King's Message. It will not be proper for us to express dissatisfaction at what His Majesty has said. The King's words are good looked at from the point of view of the officials. As for the people, we are glad that the Message contains a number of sweet words addressed to them. We want plain-speaking, and we are frightened when we hear smooth professions from the lips of the officials. There are no such professions in the Message; it holds out no exaggerated hopes to us of what we are to get; it tells us in downright language that we are the subject-people and our rulers are our conquerors. His Majesty has praised his agents in unstinted language, and given us clearly to understand that whatever they do will be upheld: he has announced in restrained but forcible language that if any of his subjects create trouble, he will be sternly repressed. We are really gratified at hearing these truths from the lips of the King.

Our gratification arises from the fact that so long Indians captivated by the smooth professions of the English have been trying to assimilate their ways to those of their conquerors, hoping thereby to cast off all the ills of their subject condition. The Indians used to imagine that they were like the British-born subjects of His Majesty: this delusion is now dispelled, and if Indians can now shape their conduct in full recognition of the real facts of the situation, they as well as their English conquerors are likely to be gainers. We are glad because the King's Proclamation indicates the truth about our condition.

We know that we are a subject people, and we feel the burden of this subjection on us always. We want that all should feel this burden as we do. And whoever assists in this work, as His Majesty has done by his Message, does us a friendly office.

Elsewhere the same paper writes on the same Message:—

We are happy to read this Message which has little in it of pretence and deceit. We would have been more glad if His Majesty's words had been more explicit. The language is full of difficulties, and seems intended to keep the people in the dark; it is like that of a diplomatist and is unworthy of the King. It foreshadows some amount of concessions to the people.

48. The *Prabhat* [Kalighat] of the 11th November says that the King-Emperor's Proclamation has evoked no such enthusiasm as was produced by the great Proclamation of Queen Victoria in 1858. The promises made in the latter have not been fulfilled; the Indians have lost all hope, nor do they expect anything again from the rulers. We must do our country's work ourselves. Our gain implies other people's loss; why, then, should

PRABHAT,
Nov. 11th, 1908.

they undergo loss for us? Proclamations will not delude us any more.

SANDHYA,
Nov. 12th, 1902.

49. The *Sandhya* [Calcutta] of the 12th November writes:—

The King's Message.

The *Indian Nation* in commenting on the King's message says that it is madness on our part to look to the King for concessions. This is quite true. For ourselves we never did nor shall hope for anything from that quarter. But we have a right to demand that this message should have been penned in language worthy of His Majesty. There are references to God at every step in the Queen's Proclamation, it breathed a spirit of entire dependence on God. In the present King's message, the name of God occurs only once at the end, the whole of the rest of it being glaringly full of the egoistic spirit. There is no hopeful reference to the future, only the past is reviewed. The writer of the message is Viscount Morley, who is an atheist and his language is not likely to be sweet with the sweetness of devotion to God.

HITVARTA,
Nov. 13th, 1902.

50. The *Hitvarta* [Calcutta] of the 12th November writes:—

The gracious Royal Message.

The rumour about this Message was afloat long before it was announced. The people were building airy castles about the same. Its perusal, however, creates a doubt as to its authorship on account of absence of that liberality, generosity, straightforwardness, magnanimity and sympathy found in the Proclamation of the Queen. No hopes have been held out, and both the language and the import of the present Message, though chaste and fine, are full of diplomacy, for the document is only a repetition of Lord Morley's statements. His Majesty speaks of "surveying the labours of the past 50 years with clear gaze and good conscience." The Minister of His Majesty may subscribe to the statement but we regret we cannot.

As for the progress steadily made by some 300 millions of the human race we grope in vain to find the direction in which it has been made. During these 50 years they have masculated us by passing the Arms' Act. The power of speech and writing has been curtailed to a great extent. In spite of our being loyal subjects we are being told that the despotic form of Government would be continued and that the "Canadian coat" will not fit us. Consideration of these facts prevented the Ministers from making any mention of equality, etc., in the Message. They have cleverly wanted us to be hood-winked. We are not going to be misled.

While the partition of Bengal still exists, we are unable to understand the passages "errors have been corrected," and "no pains have been spared to correct them." Perhaps the Message has been written by the same Minister, who admitting the mistake about partition yet failed to undo it.

The Message says "the scourge of drought and plague cannot be averted by any secret of the Empire," but experienced men say that plague is a companion of famine. Whatever may be the cause no one can deny that famines have been more severe during the English Rule than in any other. It is not said why famines occur so often. The question has been dismissed by attributing them to natural causes. Government has done much to prevent the spread of plague, but what has been done to check malaria and famine.

True, there has been no war within the boundaries of India, but what of that to us? Had we been granted some rights and privileges in the government of the country, we would have made a good use of the peace prevailing in the country.

Queen Victoria gave us an "assurance" of her earnest desire "to stimulate the peaceful industry of India." How far this has been done we cannot discuss at the present moment, but we can say that the Excise duty imposed on Indian cloth manufacture cannot conduce to its development. The proposed factory laws also tend to the same direction. It is said that laws are being administered without partiality and with due regard to the religious belief, etc., of the people, but those who have experience of law courts tell quite a different story. The difference between the whites and the blacks has been observed from the very beginning, but it has grown to such an extent that the more the latter demand an equality with the former, the more the whites become displeased. Who after seeing the oppression committed on the Indians in South Africa would say that the English meant to give the Indians equal

privileges with the Europeans. The Indians can never admit that opportunities of a regular contact of the rulers with the ruled will secure all what the Indians want. We have already got a clue to the object which the authorities mean to attain by their reforms from Lord Minto's tentative scheme published last year after a mature deliberation. The authorities will carry on their despotic rule with the help of a few no-bodies for the sake of show. We do not want such a farce, we want some power in our own hands, but we find a total absence of any indication of it in the Message. The hopes held out—nay the promises made—by the Queen have not even been repeated. On the other hand we suspect from the language of the Message that the power of the whites will be allowed to continue unabated.

In short we have been greatly disappointed at this Message. We believe that His Majesty and His son the Prince of Wales have sympathy for us, but it is totally absent in the document prepared by the Ministers.

Education has made some progress in these 50 years, but that has been of a sort to make men fit for service only. In other matters no progress has been made. The country is becoming poorer and poorer every day, in spite of what the authorities say to the contrary. No efforts are made to prevent it. The Queen's promises have been broken over and over again. If we minus the political cleverness from the Message nothing remains. The Message has left us no better than we were, and better it would have been if it had not been published.

51. The *Hitavadi* [Calcutta] of the 13th November does not think that that there is anything strange in the fact that The Royal Proclamation. Proclamation Day was not fittingly observed in Calcutta, "for what hope has His Majesty held out to the people; what satisfaction has he given to them that they should welcome the Proclamation with rejoicings"?

HITAVADI,
Nov. 13th, 1908.

52. The *Nayak* [Calcutta] of the 7th November writes that Sir Andrew Fraser should have bethought himself of a better way of leaving a name behind him in India than promoting the colonisation of Fraserganj, a scheme which has wholly failed, since on the 9,000 bighas of which the colony is composed, only 36 men are now living. In fact applications for land once made are now being withdrawn. His Honour should have remembered that the methods by which Bentinck, Canning, Ripon, David Hare and Cotton made themselves immortal are the only methods. That 4½ laks should be spent on a project like this, while famine relief work should be stinted for lack of funds is perhaps a typical indication of the good government we enjoy, which good government is held to be sufficient to wean us from all aspirations after self-government.

NAYAK,
Nov. 7th, 1908.

53. Referring to the report that Europeans have given up lands which they had taken up at Fraserganj near the sea, the *Prabhat* [Kalkat] of the 11th November says that Sir Andrew Fraser had ample money at his disposal, which being India's money, His Honour was able to throw away at his pleasure.

PRABHAT,
Nov. 11th, 1908.

54. The *Bangavasi* [Calcutta] of the 14th November is afraid lest the Fraserganj scheme of Sir Andrew Fraser should, after all, prove a failure. Very few people are willing to go and settle there. But over five lakhs of rupees have already been spent upon Fraserganj. The money of course does not belong to Sir Andrew Fraser. If men who have other people's money at their disposal are irresponsible, such must be the melancholy end.

BANGAVASI,
Nov. 14th, 1908.

55. Referring to the lecture which Mr. Gourlay, Director of Agriculture, delivered at Sabaur a few days ago, on the occasion of the opening of the Agricultural College there, in which he is reported to have said that there was no Indian who could be entrusted with the charge of the Agricultural Department, the *Daily Hitavadi* [Calcutta] of the 11th November says:—

DAILY HITAVADI,
Nov. 11th, 1908.

We are astounded to hear Mr. Gourlay say so. That Indians who can fill the highest posts on the Bench and in the Education Department with distinction, cannot discharge the duties of the Agricultural Department, is a proposition which, we confess, we never expected Mr. Gourlay to maintain. If Government intends to appoint only Europeans to the higher posts in the

Agricultural Department, that is a different question altogether. But it is manifestly unfair, on that account, to charge Indians with incompetency. We should have nothing to say if Government had been driven to this conclusion after having given Indians a trial. In this connection we are reminded of the saying: "Give a dog a bad name and hang it."

HITVARTA,
Nov. 12th, 1908.

56. Referring to the changes proposed by Government in the Telegraphic rates, the *Hitvarta* [Calcutta] of the 12th November observes that there is apprehension of a far greater loss to the poor people, whom alone the increase in the rate of the deferred telegram will seriously affect.

SANJIVANI,
Nov. 12th, 1908.

Changes in the Telegraphic rates.

57. The *Sanjivani* [Calcutta] of the 12th November thinks that English Civilians should be compelled to learn the vernacular languages of this country by their being made liable to dismissal if they cannot speak and write fluently in some vernacular language within five years of their appointment. It is no good tempting them with prizes, for that is merely wasting the public money. Very few Civilians care to learn any vernacular language in spite of prizes and all.

HITAVADI,
Nov. 13th, 1908.

Government and the correspondent of the *Daily Mail*.

58. The *Hitavadi* [Calcutta] of the 13th November finds fault with the Government for wasting nearly two thousand and five hundred rupees in buying news from the correspondent of the *Daily Mail*, who is a great native-hater, and who tried some time ago to deprive the people of India of the sympathy which the British public felt for them.

HITAVADI,
Nov. 13th, 1908.

The proposed reforms.

59. Referring to His Excellency the Viceroy's speech at the Darbar held at Jodhpur, where His Excellency read out the King-Emperor's Proclamation, the *Hitavadi* [Calcutta] of the 13th November says that from what fell from the Viceroy's lips as regards the proposed reforms, it is apparent that the Government does not much care to consult the Indian public about the way in which the reforms are to be carried out, although it is the thirty crores of Indians who are most vitally concerned in the reforms. His Majesty has made a promise about representative Government for India, and is it not sound policy to ascertain the views of the public on this matter?

The *Englishman* in its criticism of the Proclamation says that the people should be granted only the privilege of giving advice, which the officials will be quite at liberty to accept or reject. The Proclamation does in fact say as much. But we do not want any such empty rights, for do we not even now give advice quite freely? If the people can simply advise while the officials are allowed to be despotic when they choose, what is the good of the former being given any such privilege?

BANGAVASI,
Nov. 14th, 1908.

Native Noblemen on the Fisheries Board.

60. The *Bangavasi* [Calcutta] of the 14th November says that the spectacle of Rajas and Maharajas becoming Members of the Board to help in the scheme for supplying fish to the Calcutta markets, is really strange. Fishermen of Bengal have hitherto enjoyed exclusive monopoly of the fish trade. How can Rajas and Maharajas meddle in such undertakings without lowering themselves?

BASUMATI,
Nov. 14th, 1908.

An Indian Member of the Viceroy's Executive Council.

61. In discussing a recent paragraph in the *Englishman*, pointing out that the fact of not being a Barrister stood in the way of the rumoured selection of Dr. Ashutosh Mukerji for the office of the Law Member of the Viceroy's Executive Council, the *Basumati* [Calcutta] of the 14th November writes:—

One rumour has it that Dr. Rash Bihari Ghosh, C.I.E., is to be the next Law Member, and that after him Dr. Ashutosh Mukerji will be appointed. Another rumour has it that a new portfolio of Education and Agriculture is to be created, and this is to go to a Bengali. We have no objection to this proposal, but we shall be glad if Dr. Ashutosh is not given this new portfolio where he may carry to completion his work of making genuine education impossible in the land. The appointment of a Bengali as Minister of Agriculture will be hailed with joy and will be appropriate, for Bengalis as a race have always been agriculturists. Apart from this question of a new portfolio, if the Law Membership is to be given to an Indian, is there any dearth of

competent Indian Barristers? Take Mr. B. Chakravarti for example; even amongst European lawyers, his knowledge of law and his genius cannot be paralleled. We hear Mr. S. P. Sinha has already declined this office.

62. Referring to the rumour that Mr. Weston is soon to go away on leave,

Mr. Weston, District Magistrate of Midnapore.

the *Basumati* [Calcutta] of the 14th November writes that it hopes that with Mr. Weston's departure peace will be restored to Midnapore, and that

in the cool atmosphere of England, Mr. Weston's brain, now thoroughly agitated and tired with the bomb cases, will get cool.

63. Referring to the same rumour, the *Bangavasi* [Calcutta] of the

Ibid.

14th November expresses its disappointment at missing an opportunity of seeing how he would have stood the cross-examination, as he himself

was the real complainant in the Midnapur Bomb case, and has done many a famous deed.

BASUMATI,
Nov. 14th, 1908.

BANGAVASI,
Nov. 14th, 1908.

III.—LEGISLATION.

64. The *Pallivasi* [Calcutta] of the 4th November protests against the

The Public Charities Accounts Bill.

Public Charities Accounts Bill, and says that instead of checking the extravagance of *mohants*, it will only make them more vicious in their attempts to

evade the law. Moreover, the law itself will enable them to indulge in new vagaries. The existing law is sufficient to check the extravagance of *mohants*. Besides all this Brahmos, Buddhists, Theosophists, etc., who are generally known as Hindus, are not really Hindus and cannot be expected to manage religious endowments in a truly Hindu spirit.

65. The *Dainik Chandrika* [Calcutta] of the 14th November does not

Ibid.

approve of the Public Charities Accounts Bill which, it thinks, will be objectionable to all orthodox Hindus. The paper reports a meeting

held at Sonapur during the recent fair to protest against the measure. The meeting was largely attended and among the audience there were many owners of Devottar properties whose interests are likely to be most vitally affected by the proposed law. Mr. Ananda Charlu tried to have a similar Bill passed through the Council sometime ago, but the measure had to be dropped on the ground that it would not be acceptable to the orthodox Hindu community. The same reasons also hold good now. Years ago the Government took into his own hands the management of all public charities, both Hindu and Mahomedan, but its management was an utter failure, and the consequent discontent played no small part in bringing about the Sepoy Mutiny. In fact, people then said that the Christian Government was interfering with the religions of the Hindus and Musalmans. After the Mutiny was over, the Government gave up the idea of keeping the management of such properties in his own hands. We know that any body who has some influence can persuade the Government to pass a measure by explaining to it that the measure will be acceptable to at least a certain section of the people. We are quite sure that the Government will not do anything in haste, and we have yet hopes of the present Bill being dropped.

66. It is true, says the *Nayak* [Calcutta] of the 14th November, that the

Ibid.

class of *mohants* in the country has to a certain extent succumbed to the vices of the time, and we have no doubt of the good intention of

Dr. Rashbehari Ghosh in promoting a bill for the control of public charity funds. But still we oppose the bill. The Sadhus and Sanyasis of the country also oppose it, as has become evident from a resolution which a large number of them recently passed in a meeting held at Sonpur. We believe that whatever law may be passed for preventing the misuse of public charity funds by their *mohants*, *mohants* desiring to misuse them will never fail to discover loopholes in it and thus defeat its purpose. Nothing but an elevation of the general moral tone of the country will prevent a misuse of these funds,

PALLIVASI,
Nov. 4th, 1908.

DAINIK CHANDRIKA,
Nov. 14th, 1908.

NAYAK,
Nov. 14th, 1908.

and to this end should the efforts of our leaders be directed. Besides this, it is not at all desirable that we should invite our rulers to interfere even in our social and family affairs and thus make our dependence even more galling than it is now.

BANGAVASI,
Nov. 14th, 1908.

67. The *Bangavasi* [Calcutta] of the 14th November writes that at a meeting held a few days ago at the Hariharchhatra

Dr. Rash Bihari Ghosh's Bill.

Fair at Sonapur in Tirhoot, in which many Sadhus and Sanyasis were present, it was unanimously decided that Dr. Ghosh's Public Charities Accounts Bill would, if passed, hurt the religious feelings of the Hindus. His Excellency the Viceroy and Dr. Ghosh should take notice of this fact.

HINDI BANGAVASI,
Nov. 16th, 1908.

68. The *Hindi Bangavasi* [Calcutta] of the 16th November in inviting

The Public Charities Accounts Bill.

attention to a resolution passed at a meeting by a large number of Sadhus, high priests of charitable institutions, and respectable men assembled at Sonapur during the last fair held there, asks the Viceroy and the Hon'ble Mr. Ghosh to duly consider the protest against the marginally-noted measure now pending before His Excellency's Council.

IV.—NATIVE STATES.

HINDI BANGAVASI,
Nov. 16th, 1908.

69. The *Hindi Bangavasi* [Calcutta] of the 16th November enquires if His

His Highness the Maharaja of Kapurthala.

Highness the Maharaja of Kapurthala has, in returning to India, been able to shake off his love for western civilisation, or otherwise how would the people call him a Native Chief, as it fears the western illusion more than the west itself.

VI.—MISCELLANEOUS.

NAYAK,
Nov. 7th, 1908.

70. The *Nayak* [Calcutta] of the 7th November writes:—

Providential guidance of the present political movement in India.

Mr. Tilak, when lately found guilty by the jurors at the close of his trial for sedition, spoke these words:—"In spite of the verdict of the jury I maintain that I am innocent. There are Higher Powers that rule the destiny of men and things and it may be the will of Providence that the cause which I represent may prosper more by my suffering than by my remaining free". No work in life is successfully accomplished or bears fruit, unless one has this kind of unswerving faith in the beneficial ways of the Almighty. Human capacities are limited and human intelligence and knowledge misleading. The world has ever since the beginning of creation been guided by the decrees of Providence; men are mere marionettes dancing as the string is pulled by the Great Magician one way or the other.

Can anybody say that the present national uprising in India has been brought about by the care or dexterity of any particular class or individual? The corpse is animate with a new life, the dead tree again bears fruit because some Unseen Finger has been moved, because some Unintelligible Influence has been at work. We are all the slaves of circumstances. We are heroes or cowards, wise men or fools according to the circumstances we may be in from time to time.

When the Barisal Conference was broken up, and the police belaboured respectable gentlemen with lathis, Babu Bepin Chandra Pal is said to have sought safety for himself in flight after scaling a wall. And yet this same Bepin Chandra Pal smiling and knowingly welcomed imprisonment on another occasion by declining to give evidence in the *Bande Mataram* case. Brahma Bandhav Upadhyaya apologised when a simple case of defamation was brought against him in Rajshahye. When the *Yugantar* recklessly went on writing with a view to bringing on a new era into the country, even then Upadhyaya urged his countrymen in the *Sandhya* not to step out of their limits. And yet how fearlessly did this same Upadhyaya conduct himself when he was

accused of writing sedition in the *Sandhya*, the statement he made on that occasion being unparalleled in history or in romance? All these show that circumstances make or unmake men. The manufacture of bombs, and the assassination of individual officials are deeds of sin which may prevail in a country of barbarous beef-eaters, but in India they are looked on as foreign vices repugnant to Indian conceptions of morality. We do not assert that this bomb affair has been absolutely of no avail. Under the ways of the all-beneficent Providence evil ceases to be evil and ultimately yields good results.

Hence we say that we need not any more look to others for aid. If we only continue trusting in God, the path of emancipation will be opened out to us, the gloom in which are now immersed will be dispelled and peace and prosperity will reign in the country. If we resign ourselves to God, fear will be dispelled from our hearts as will evil purposes, arrogance, and hatred. There can be no sin in contact with patriotism and love of the Mother. It is a sin to try to act secretly against one's *samskara* (inherited character).

Righteousness is sure to triumph ultimately as it has in Jamalpur, Barisal, Calcutta, the Panjab, the United Provinces, and Bankura and as it is about to triumph at Midnapur. Nawab Salimulla, Nawab Ali Choudhury, Sir B. Fuller and Lord Curzon have withdrawn from the scene of their activities and Sir Andrew Fraser is also about to do the same. In Manchester there are now over a lak of unemployed. There is thus no cause for alarm or despair. At the same time the time has not yet come to rejoice. The course of our progress is not one to be checked. Lord Morley's efforts to postpone the coming of *swaraj* will fail of their purpose. We are certain to gain *swaraj* at the proper time and thereby work out our welfare temporal and eternal. Japan, Persia, Turkey have awoke and China, too, is awakening. The first light of the dawn has already shown itself in the East. If we have any quarrel now, it is only amongst ourselves. Self-restraint is now our main duty, self-advancement our main aim and righteousness is the guiding star of our conduct. For righteousness is God and in the work on which we have entered, God is our only stay.

71. Referring to the letter written by Babu Bhupendra Nath Bose

Babu Bhupendra Nath Bose's letter to the *Englishman*.

to the *Englishman* in which, writing about the dastardly attempt on the Lieutenant-Governor's life, he calls upon teachers, political and social

preachers, newspaper editors and others to make a united effort to bring the younger generation under their complete control, the *Sandhya* [Calcutta] of the 11th November writes:—

We cannot support the views expressed by Babu Bhupendra Nath, for we believe things past and gone never return. When the feeling itself is wanting, the old feeling cannot be made to return in all its freshness. The boys have gone astray from faulty education, from the neglect of society and the culpable apathy of parents and guardians. Let the system of education be reformed, let society shake off its stupor and let parents and guardians do their duty, and you will find that a spontaneous change for the better will come among the younger generation, and the evil will be no more. In a society in which the earning of money is regarded as the ultimate aim of all acquirements and efforts, where wealth washes away all the disgrace of humanity, and where the rich receive the highest consideration, atheism is bound to flourish. Once an atheist, there is nothing enough heinous which a man will shrink from. If in addition to this rank atheism, unbridled license of speech of all sorts constantly works upon the youthful mind, it cannot but be the devil's workshop. Does not Babu Bhupendra Nath remember that from his first youth upwards till the present time, he with his followers has said all manner of things to the boys,—has said many exalted things which only suit the free people of a free country,—has heaped abuses upon individual Englishmen, and sometimes even upon the English nation, in criticising certain administrative measures of the Government, and has also discussed many high topics of English politics? Is it possible that such things should be entirely barren of results? You have learned English, you are "civilised" and have made English manners, *belati* luxury and the earning of money alone, the aim of your lives; add to this the wild excitement, enthusiasm born of free thoughts, and the result is what might be expected.

SANDHYA,
Nov. 11th, 1908.

You have demolished all that was good in the old Hindu society, but have substituted nothing new in its place. The field of the juvenile mind was thus left uncultivated. What should grow in lands lying uncultivated except brambles? The parents send their sons to school and college and they begin to read and write. From this reading and writing the name of the Supreme Being is divorced; society and religion find no place in it, and no distinction is made in it between high and low. This acquirement of learning has, for its sole object, the earning of money which is spent only upon pleasure. And yet neither the parents nor society paid any attention to the acquirement of true knowledge by the boys, who, instead of acquiring knowledge learn by rote what they find in their books. The effect of this has been that the boys have turned out to be dandies with carefully parted hair, and European luxury and vanity, the result of their English education, have overtaken them. You, also, began to din into their ears all about Mazzini, Garibaldi, Rousseau, Mill and Spencer and taught them the history of independence. Is it possible that all this should not lead them astray? The earning of money depends upon one's good luck. Our anglicised youths cannot understand the mystery as to how a man becomes a Rashbehari or a Bhupendranath. They imagine that they, too, have acquired learning; why, then, should not they too earn money and drive a carriage and pair? The boys have no faith in God, they do not believe in the doctrine of *karma*; and as to the doctrine of transmigration of souls, they pay absolutely no heed to it. The result is that they have grown wild, and so anti-British sentiments have taken root in them. Thus bomb-makers and murderers are sure to be found among them. This is inevitable. We cannot put a check to this. If the ocean be churned too often, poison is sure to come out. This poison is indestructible. If you can hold this poison in your throat like Mritunjay (the conqueror of Death), then only the creation will be saved.⁽¹⁾

(1) The allusion is to the drinking of the poison by the god Mahadeva, which arose out of the churning of the ocean by the gods, as mentioned in the *Mahabharata*.

SANDHYA,
Nov. 11th, 1908.

72. The Sandhya [Calcutta] of the 11th November has the following:—

Kanai Lal's last day (on earth). KANAI LAL'S LAST DAY (ON EARTH).

Our Reporter's letter.

Night broke into dawn on Monday. Kanai Lal Dutt, Noren Gossain's murderer, leaving his prison bed, took to preparing himself for his eternal sleep. The authorities of the Alipore Jail resolved to finish the work quietly. Ere five o'clock had struck, three hundred armed Military police under Inspector Jones and a number of European police sergeants assembled in the jail enclosure. Punctually at 5-30 a number of specially permitted visitors and newspaper reporters turned up. A little later Mr. Halliday, the Deputy Commissioner of Police, and Mr. Bompas, the Magistrate of 24-Parganas, arrived on the scene. At ten minutes to six the visitors surrounded by the jail guard arrived on the execution-ground along with a dozen police constables. It was not quite daylight then. Overhead on the wide expanse of the horizon the moon was shedding her feeble rays, and below, the visitors were standing awaiting Kanai Lal's coming. Gradually, the light of dawn entered the prison chamber through the closely-barred window, and punctually at six the doors of Kanai Lal's last habitation (on earth) were thrown open with a terrific noise, and Kanai Lal also, in chains and surrounded by guards, silently and with a patient, collected and tranquil mind left his earthly habitation for ever.

The Deputy Commissioner of Police, the Jailer, the Magistrate, the Jail Superintendent, the Deputy Superintendent and the Prison authorities hurriedly took their stand on the upper-storey verandah of the prison in front of the execution-ground. Kanai Lal also, ascending the grass-covered mound in front of the gallows, bravely, with gentle foot-steps and with a face ever cheerful, cast an anxious look around him. Next without any hesitation of mind, without being in any way frightened, he stood up straight on the mound—the noose was fastened round his throat, but his mind did not seem at all downcast; not a drop of tear was seen in his eyes. He uttered his last words: "Why do you fasten the rope so tight, it hurts me!" Promptly the rope was

loosened, and at a signal from the executioner, Kanai Lal vanished (from view) and was hanged—all ended!

When the work was ended in this manner, Kanai Lal's dead body was handed over for examination to the medical man. He gave it up after examining it (whereupon) Kanai Lal's friends welcomed the dead Kanai Lal by making the circle of the horizon tremble with cries of *Bande Mataram* which rent the heavens. The sight was most touching, most exciting, most sweet. Outside, hundreds of thousands were awaiting Kanai Lal with a bed laid out with garlands of flowers. As soon as they got Kanai Lal's corpse, the immense army of men proceeded to Keoratolla on the banks of the Ganges at Kalighât to the accompaniment of joyous cries of "Victory to Kanai Lal." Thousands on thousands of men and women assembled to have a look at the dead Kanai Lal. The dead Kanai Lal was supported in an upright position on the bedstead covered over with garlands of flowers: everyone took a last look at him. Flowers were rained down on Kanai Lal, and fried rice were scattered along the streets. Kanai Lal's friends went on scattering pice among the poor and the destitute, wishing the welfare of his soul. In this way after 12-30 o'clock had struck, Kanai Lal was laid on a pyre made up of sandal-wood steeped in *ghee*. His brother set fire to the pyre. The smoke from the pyre ascended to the skies and was lost in eternity. Thus was Kanai Lal's earthly body reduced to ashes on the banks of the Ganges at Kalighât. It is superfluous to say that Kanai Lal's corpse was burned only in sandal wood, incense and *ghee*.

73. The *Matribhumi* [Chandernagore] of the 12th November writes:—

Kanai Lal Dutt.

The patriotic hero, Kanai Lal Dutt, B.A., who murdered the approver Norendra Nath Goswami, breathed his last on the scaffold in the Alipore Jail on Tuesday last. His funeral was performed at the Keoratolla burning ghât at Kalighât. All along the route on trees, on ghâts, on the Maidan, on house-tops, and in the compound of the temple at Kalighât there were nearly twenty-five to thirty thousand men and women who were eager to see Kanai Lal's dead body. The spectators decked his body with garlands of flowers, and women were waiting in wet clothes after their baths with sanctified water touched by Kali's feet which they poured into Kanai's mouth and thereby wished his soul at rest. His cremation was performed only with sandal-wood, *ghee*, resin, and other sweet-scented things, and the eagerness and respect with which the assembled people took his ashes after his funeral were enough to make even his worst enemies envy him.

We only pray that Kanai Lal's old mother, who is smitten with grief and who is the progenitor of a hero, may have peace.

74. The *Sandhya* [Calcutta] of the 12th November writes that Kanai

Kanai Lal Dutt's cremation.

Lal Dutt's cremation at Keoratolla Ghât was attended by a large number of ladies of respectable middle class families, and they showed as much grief for Kanai Lal as they would if their own children had died. Many of them put up prayers at home for peace to Kanai's soul. The crowd which had assembled voluntarily subscribed about two or three hundred rupees to buy *ghee*, incense and sandal-wood for the pyre. In fact the depth of feeling is indescribable and should have been seen to have been realised.

75. The *Sandhya* [Calcutta] of the 13th November publishes the following

Kanai Lal Dutt's funeral.

account of Kanai Lal Dutt's funeral given by an eye-witness:—

It had been previously published in the newspapers that Kanai Lal would be hanged on Tuesday last. Kanai Lal did not make any application either to the Lieutenant-Governor or to the Viceroy begging for mercy. All people therefore knew for certain beforehand that he would be hanged on Tuesday. On Monday, or even before that many persons had intended to have a last look at Kanai Lal's dead body. Many persons had waited at Kalighât, Alipore, or Bhowanipur. Those who had gone to Kalighât or Bhowanipur on Monday, came to learn that there was no other talk except that of Kanai and Satyendra at those places. Wherever four or five young, middle-aged or old people collected, there the talk was about Kanai and Satyendra. In that talk there was no bitterness, only sorrow and prayer for such valuable lives. Someone

MATRIBHUMI,
Nov. 12th, 1908.

SANDHYA,
Nov. 12th, 1908.

SANDHYA,
Nov. 13th, 1908.

said: "Blessed is Kanai Lal, blessed is his mother." Another said: "Kanai has become immortal, Kanai is the ideal hero." On Monday people were anxiously talking only about Kanai, day and night; a turmoil was everywhere going on about Kanai's hanging. Everybody seemed to be passing his time in anxious sorrow. At four in the morning the Kalighat and Bhowanipur quarters seemed to be in great excitement, and people began to run about in all the streets. Kanai was nobody's brother or relation, yet everybody was anxious and restless, as if a clamity or danger had equally affected all. Some one said: "It is time now." Another said: "There is some delay yet."

But all were running towards the Alipore Jail. Very early in the morning three or four hundred men collected near the jail gate. At about 4-30 in the morning three to four hundred armed Sikhs came out of Fort William with fixed bayonets and went to the jail: it seemed as if they were about to embark on an important military expedition. They waited for a time at the jail gate and then entered into the jail. In the meantime a large number of Englishmen and Englishwomen came to the jail to see the *tamasha*. They had free entrance and at once drove into the jail. Many men could not know when the Magistrate and the Police officials arrived nor had they any opportunity of knowing it. The Bengalis present knew that Kanai Lal would immediately meet his doom. A rumour now spread that Satyendra would also be hanged along with Kanai. The assembled people were then somewhat alarmed. Some believed the rumour to be true, others did not; but all waited in anxiety and terror. In the open space in front of the jail there were present Kanai's two brothers and maternal uncle, as also some friends from Chandernagore. But none belonging to Satyendra were present. At that time some men became anxious to send news to some of Satyendra's relations. Shortly afterwards a *Sahab* came out of the jail and approached the Bengali gentlemen. He said only Kanai has been hanged. At that moment another *Sahab* came out, his buoyancy of spirits was unbounded, and he seemed to be enjoying great happiness. He said: "Two at a time" were hanged. Some gentlemen who heard him, asked him again and again whether the fact actually was as he had stated. The *Sahab* returned the same answer by bending his neck, and added that the bodies of Kanai and Satyendra would not be allowed to be cremated, but would be buried. Those who heard him were very sorry, but many did not believe him. But this report spread far and wide. After a while another *Sahab* came out of the jail. He appeared to be an extremely well-meaning man. In reply to some one he said: "Only Kanai has been hanged. His death had something more than human in it. He did not betray the least fear of death. His calm and serene countenance seemed to be resplendent with a heavenly light. When he was being taken to the place of execution he seemed to be in great joy, as if he was going to marry. He looked around, surveyed the place of execution, cast a steadfast gaze at the vast expanse of the sky and with rapid steps mounted the scaffold. After rising to the top he again looked at the sky as if he was praying to God. Once again he looked on the ground below, uttered *Bande Mataram* and then closed his eyes." The *Sahab* also expressed sorrow at the death of Kanai. Another man asked him: "Did Kanai say anything at the time of his death?" The *Sahab* said that he had said one or two words which could not be understood, his voice being drowned by the noise caused by the pacing of the soldiers and the Europeans present there. And the authorities were in such a hurry that no opportunity could be given of speaking anything. The poor fellow was, as it were, hurried forward with a rush. We too were eager to hear the last few words uttered by him. But that opportunity was not allowed us. Everybody seemed to express an inclination to hurry up the business." Another man asked: "Let me ask you one question, Sir, you and all other *Sahabs* are probably very happy at Kanai's death. If that were not so, how is it that so many *Sahabs* and *Memsahabs*, who are all outsiders, have come? They are not connected with the jail. Why are they then so elated with joy? I see that many Eurasians have also come. What, again, have they to rejoice at in this?" The *Sahab* like a simple-minded man, said: "Babu, I don't deny that many persons have been delighted. Their attitude and smiles show it. But most of them went to see with their own eyes how heroically Kanai could meet death. I can assure you that having witnessed how fearlessly Kanai died, many Europeans, men and women,

have appreciated the Bengali character and have been convinced that at least those Bengalis who belong to the bomb conspiracy, have absolutely no love for life. This death is a glorious death, why are you sorry at it?" A Bengali youth asked the *Sahab*: "Sir, have the Europeans been frightened by this?" The gentleman said: "I do not deny that they have been frightened a little. It seems that you will be transformed into a great nationality." All present were a little assured at hearing the account of Kanai and thanked the *Sahab* for his goodness. And here it should be mentioned that while many Europeans, men and women, were allowed into the jail, Kanai's brothers and his maternal uncle were refused admittance. The Jail authorities alone can tell why this act of cruelty was done. At about 6 in the morning a great crowd collected in the open space before the jail gate. Many people had also come by the tramway to Alipur. The crowd gradually swelled. One noticeable peculiarity was that most of them were bare-footed and were eager to catch a sight of the dead body. When it was given out that the dead body would not be given up, many were excited, and their anxiety was great at not hearing anything definite about the matter. The clock struck 7, then 7-30, 8 and 8-30, one after the other, but no information could be gathered about the dead body. The crowd gradually became larger, so that many thought that the authorities might refuse to give up the body through fear. Then the monster gathering formed into small groups and sat down in different places. At about 9, Kanai's brothers and some relatives were allowed to enter into the jail to take away the dead body. They entered, taking with them a *charpoy*, fresh bedding and fresh cloth. Then a great feeling of satisfaction seemed to prevail among the crowd. When the dead body was given up to the relatives, they first bathed it inside the jail, removed the prison dress and clothed it in fresh clothing and placed it on the newly-prepared quilt spread upon the new *charpoy*. They then decked it with flowers and sandal paste and covered it with a fine valuable silk sheet, and came out of the jail through the back gate with the dead body. Then from thousands of throats arose the cry of *Bande Mataram*. Those who were waiting near the large gate or on the open space, rushed in that direction. Everybody was anxious to carry Kanai on his shoulders and thereby make his life happy. The enthusiasm of the boys and young men and that of the middle-aged and the old mixed together and vied with each other. All men then rushed towards the dead body with great earnestness. It seemed as if everybody considered himself fortunate if only he could touch the *charpoy*. At the sight of the immense crowd the authorities made no inconsiderable military and police arrangements. Some Sergeants and many constables marched in front of the dead body from the back gate of the jail to some distance. Many thought that these policemen would accompany the dead body to the burning ground. On the way to the burning ghât, Sikh soldiers armed with muskets were posted at several open places. The authorities may have made these military dispositions from fear of a possible riot. But these things rather delighted most persons, for the reception of a hero is graceful and delightful only when heroes participate in it. By these military dispositions, Government seems to have done such honour to Kanai as befits a hero. At the jail gate not less than 15 persons took the dead body on their shoulders. Many followed touching the dead body. There was a seething mass of humanity both in front and behind. The crowd gradually swelled like the waves of the sea. Frequent cries of *Bande Mataram*, *Haribole* and *Kanailai-ki-jai* arose and shook the skies. The crowd swelled still more, till it resembled the mighty ocean. Showers of flowers fell from all sides, and the whole population of the town collected on the streets of Alipore and Kalighat. Students left their studies and ran; boys left their play and rushed forward; and office-going Babus swelled the crowd by standing on the road. The Sikh soldiers at the place of execution steadfastly gazed on the dead body as if with a dying gaze, keeping the gun with the bayonet at a distance. They too could not refrain from expressing their sorrow at the untimely death of Kanai. Victory to *swadishi* escaped their lips. When Kanai's dead body neared Kalighat, the eagerness of the people was so great that the cloth-covering of his face had to be removed. That beautiful fair face seemed to be besmired with turmeric; it seemed as if Kanai was sleeping. The two exquisitely beautiful eyes were closed, and the fine pair of eyebrows seemed to have grown brighter

and more prominent. After the Kalighât bridge was crossed the crowd became still greater—nobody could tell whence so many men and women came and followed Kanai. On both sides of the streets men and women stood in rows, some weeping, some waiting, some heaving deep sighs and declaring that the triumph of *swadeshi* was irresistible. Near Kali's temple the crowd became so dense that it was almost impossible to walk in the streets. Some were then scattering fried rice with pice, while others were running with the flowers and water from the feet of Mother Kali and throwing them on Kanai's corpse. In a short time the dead body was taken to Keeratolla. At the Keeratolla gate there were then standing about two dozen constables and a Sub-Inspector; but they offered no obstruction nor did they say anything to any one. The corpse was laid on the cremation ground without any opposition. Previous to this two to three thousand people had collected there and were waiting. The instant the dead body reached there, repeated cries of *Bande Mataram*, *Haribole* and *Kanailal-ki-jai* arose. Then the cremation ground was filled to the utmost by the crowd. Some mounted the walls, others climbed up trees, and others again stood in the quadrangle to catch a glimpse of Kanai's face; but most of them could see nothing. The crowd of women was so great, that not even on occasions of the greatest magnificence were so many ever known to have come together. The eagerness of the women being very great special arrangements were made for them, and then two to three thousand women looked at the face of Kanai once for all. Some wept, some wailed and some applauded Kanai's mother for having given birth to a hero. With the help of the Kalighât and Shahnagar Samiti a new pit was dug and *bel* wood was spread therein. In the meantime under the leadership of Babu Viswaranjan Das Gupta sandal-wood almost sufficient for the cremation purpose was collected and placed in the proper manner upon the funeral pyre. It was then noon and the sun was very hot, so all the men were freely perspiring. People were coming in even then; and all men who came, cheerfully endured the hot sun and sat round the corpse. The ladies had not desisted from looking at Kanai even then. Some among them had brought flowers, sandal-paste and vermilion of the goddess Kali, and were besmearing Kanai's forehead with them, and rose water and *atar* which Kali's feet had touched, were rubbed over his body by them. They repeated only one formula: "Blessed is Kanai, and blessed is Kanai's mother who brought forth a hero." When the funeral pyre was ready a friend of Kanai briefly recounted his life, and tears flowed from the eyes of the people at hearing the story. After this a very old singer sang a song which he had himself composed and which treated of Kanai. It was so very touching that few could refrain from shedding tears. Shortly after Kanai's body was placed on the pyre. Dressed in new robes and adorned with flower garlands Kanai assumed a singularly graceful form. A copy of the Gita was placed upon his bosom, a copy of "Asa Pradip" was put in one hand, and in the other another book was put. Along with these a new set of materials for chess-play was also given. At this time his photograph was taken. Prior to this, at different points of time, no less than three or four times, in fact, photographs had also been taken of Kanai lying on a flowery bed upon the *charpoy*. The fire was then lighted. Ashu Babu, Kanai's brother, applied fire to his mouth. When after this others lighted the pyre, a tremendous flame arose. Even then the crowd was immense, and no one moved a step. All remained motionless amidst the dense smoke that arose and exposed to the burning sun. *Agni*, the god of fire, consumed Kanai's body in two or three hours. The crowd still remained as large as ever. At about 4-30 P.M. the cremation was finished. The men connected with the Kalighât and Shahanagar Samiti then went to Kanai's brother and asked him to take some light refreshment after bathing. They had from the first intended to make arrangements for according welcome to these relatives of Kanai who had come from Chundernagore to cremate his body. After the cremation Ashu Babu with the others bathed at the Mysore Raja's Ghât. The Samiti people gave dry clothing to all, and at their cordial invitation Ashu Babu and others went over to their place. At that time about 40 men were present. The young men of the Samiti with great enthusiasm fed Kanai's brother Ashu Babu, and his friends with *luchi*, vegetable curry and *halua*. They were much pleased with the kind treatment they received, and expressed their heartfelt gratitude to the members of the Samiti. Ashu

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Babu is a perfect gentleman and is himself a hero. With great patience he maintained his composure and expressed his gratitude to all the members of the Samiti. At about 7-30 in the evening Ashu Babu and others left the cremation ground and hastened to avail themselves of the tram-car to go to Chundernagore. Now all was over ; Kanai's mortal frame was reduced to the five elements. But the priceless, unearthly power which was infused into the multitude is immortal and will for ever remain resplendent. And here it is well to say a word about Kanai : Ashu Babu went to see Kanai on Monday at 4. He said that neither in his countenance nor in his speech could be perceived the faintest sign of fear or anxiety. As on previous occasions, he presented a smiling countenance. Prepared for death, the heroic soul was, as it were, approaching the heavenly being. Ashu Babu asked "What is your last wish?" Kanai said in reply, "I wish for nothing more ; let a grand procession be formed when I am cremated." Kanai's last wish has not gone unfulfilled. By divine power Kanai's words seem to have been echoed in the hearts of the public, and therefore there was such a mammoth gathering. Kanai's relatives and friends never had the faintest idea that his last wish would be fulfilled by there being such a vast procession. His relatives were much pleased at seeing the vast gathering at the burning ground and the great procession. They hope that Kanai's soul will derive the greatest satisfaction from this great demonstration and will enjoy eternal peace.

76. Referring to the hanging and cremation of Kanai Lal Dutt, the *Nayak* [Calcutta] of the 14th November says :—

Kanai Lal Dutt.

To the Hindu who believes in the principle of *karma* every one in this world reaps the fruits of his *karma*. Being Hindus, in whose religion even the killing of a worm is considered a great sin, we close this subject by dedicating a drop of tear to the memory of that man killed by man.

77. Referring to Kanai Lal Dutt, the *Nayak* [Calcutta] of the 14th November says :—

Kanai Lal Dutt.

Kanai Lal has left his perishable body on the scaffold. He laughed not, he wept not, showed no fright, expressed no sorrow, but severed all ties of attachment and left only a name and a deed. It is true that no wife or children wept for him, but there were his natural mother and his mother-country, mother India, to weep for him. We do not know how many brothers and sisters he had in this world. But numberless brothers and sisters wept at his death. He had long lost his father, but the elderly people of Bengal were like his father. We did not notice a person who did not weep. Nearly six thousand people followed his dead body to the burning ground. Flowers, *bel* (*Aegle marmelos*) leaves and sanctified water sanctified his unclean body. His dead body was cremated with sandal wood, ghee, and various sorts of incense. Even wealthy men of India seldom get such pompous funerals.

Many people are regretting that Kanai has lost his valuable life for the life of a heinous traitor. A life's price can never be a life. Life is invaluable. Kanai's life can never be the price for Norendra's life. In a brute's judgment a life is considered the price for a life. No man, not even the sovereign, has any right to take another man's life. Life is God's gift, and no man has any right to destroy it. Kanai had no right to take Norendra's life, neither had the rulers any right to take Kanai's life. What you cannot give, what you cannot compensate for, you should never take. In the eye of Providence, your laws and your measures are hateful.

78. The *Sandhya* [Calcutta] of the 12th November writes :—

The situation.

A mad Bengali youth makes an unsuccessful attempt at assassinating the Lieutenant-Governor. Certain unknown persons shoot Inspector Banerjee in a dark lane. These are the incidents, and grave as they are, the duty of finding a remedy for the situation lies not with any of us, but with those who rule the country. The *Feringhi* writers of newspapers are almost unanimous in counselling a policy of repression, a policy of creating special Courts for the summary trial of offenders of this description.

But we ask, who are the parties upon whom repression is to be exercised? The man who was accused of an attempt on the Lieutenant-Governor's life is

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under arrest. He will suffer what is in store for him. Inspector Banerjee's assassins have not yet been caught, and they may or may not be caught in the future. Banerjee was a *subberdust* Police-officer who had arrested a good many dakaites and repressed a good many bad characters. Who can say that he was killed by agents of the terrorist gang, instead of other unknown bad characters? It may very well be that some bad character released from prison may have done this deed. Indeed the skill with which the murder was committed suggests that it is not the work of an unpractised hand. So far the terrorists have not in any way interfered with any professed loyalist, or any Government sycophant or any high placed detective officers. Detectives cover the land as with a net-work, people have ceased to speak freely to their intimate friends for fear of secret detectives in the garb of gentlemen, and yet before Inspector Banerjee's murder, no police-officers or their associates were molested by the terrorists.

Why then all this brag about repression? Those who should be caught have all already been caught, and some of them have been punished too. None of them seem to be yet left unarrested. Things have come to such a pass in Bengal, that the Bengali has learnt to shoot, only as the result of repression. If fresh repression is exercised, the consequences may be more terrible still. Even as it is, the influence of the police has been intolerable, and if the measure (of repression) is augmented, the results will be most pernicious and dire. If the limits of patience and prudence are at last crossed, there is nothing that may not happen. May God ordain that Bengal may not come to that state of anarchy, but the fact that some people in the country are making counter-moves in response to the moves of Government has set the hearts of many a-quaking. If the measure (of repression) on the one hand and of retaliation on the other is further augmented, ruin will come upon both parties.

HITVARTA,
Nov. 12th, 1908.

79. Referring to the ensuing National Congress at Madras, the *Hitvarta* [Calcutta] of the 12th November warns the leaders of its unconstitutional character based on the *aid* of the Moderate leaders, as the resolutions of the Allahabad Convention have not received general approval, and asks the Moderates as to why they are anxious to exclude the Extremists from the Congress and thus laying the axe at their feet with their own hands by creating a split in their own camp. The paper would even go so far as to consent to the "creed" cult, provided the resolutions relating to national education, *swaraj*, boycott and *swadeshi* passed at the Calcutta Congress are not interfered with.

SANDHYA,
Nov. 16th, 1908.

80. The *Sandhya* [Calcutta] of the 16th November writes that for Bengalis, in view of the troublous times on which they are fallen, to take any part in the forthcoming Congress at Madras would be unseemly. No work will be done at this Congress—only there will be some waste of money, and some wordy fireworks let off. Many Bengalis have now their kinsfolk at home struck down by the *saktisel* (the mighty shaft) and the situation is too serious for them now to participate in a political *Barwari* (an entertainment got up by public subscription). The paper concludes by taking Babu Krishna Kumar Mitra to task for interesting himself in the next Congress, in spite of the fact that his wife's sister's son, Mr. Aravinda Ghosh, is in *hajrat*.

SANDHYA,
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81. We understand, writes the *Sandhya* [Calcutta] of the 12th November, that under the lead of Mr. A. Chaudhuri a loyalist meeting will soon be called in Calcutta to denounce the use of bombs and assassinations, to abuse the Extremists, to express satisfaction at Sir Andrew Fraser's recent escape, and to deplore the murder of Inspector Banerjee. Along with the *Englishman*, we feel inclined to comment on this project by remarking that fine words butter no parsnips. He who will be loyal under present conditions, must assist directly in running the assassin and the bomb-manufacturer to earth. Will Mr. Choudhuri be able to do that?

DAILY HITAVADI,
Nov. 14th, 1908.

82. The *Daily Hitavadi* [Calcutta] of the 14th November does not agree with the Anglo-Indian papers which advocate the adoption of repressive measures which, it thinks, Impolicy of repression.

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will only increase the present unrest. The paper advises the Government not to let a temporary excitement get the better of its good sense, and asks the officials to act with coolness and consideration.

83. The Anglo-Indian newspapers, writes the *Nayak* [Calcutta] of the 14th November, are clamouring for severe measures for the suppression of anarchism in India. They are pressing the authorities hard to adopt this piece of advice offered gratis on their part. We call this "advice offered gratis," because the present situation affects mainly and properly the Government and the people of the country, and the Government is doing and will do all that is needful under the circumstances. The Anglo-Indian newspapers give this sort of advice gratis with perfect impunity. Had the native newspapers said in relation to the Jutogh murder what the Anglo-Indian newspapers have been saying in connection with the rash acts of some raw and indiscreet youths in Bengal, the former would have been punished as seditious. At the time of, and after, the Sepoy Mutiny also the Anglo-Indians were in a similar mood. But fortunately for the English, Lord Canning was then the Governor-General of India, and saved the situation. Will Lord Minto be able to show similar greatness, and do a signal service to the English people and consequently to the people of this country? Oppression cannot check sedition or popular disturbance.

Another thing, can you say who has murdered Nandalal Banerjee? It will surely be a nice exhibition of your intelligence if you accuse respectable men of the murder simply on the conjecture of a cobbler. Could not the murderer be a man whom the deceased had put to some trouble in his capacity as a policeman?

84. The *Hitwarta* [Calcutta] of the 12th November denounces the conduct of Pundit Madho Rao Sapray, editor of the *Hindi Kesari*, who has escaped punishment for seditious writings by offering an apology to Government, as according to the paper he has set a bad example to the country and remarks:—

"Mr. Sapray ought to have known at the time of undertaking the serious work of an editor that the path of devotion to the country is strewn not with flowers but with thorns."

85. The *Mihir-o-Sudhakar* [Calcutta] of the 13th November publishes part of the speech delivered by Lalit Babu at Chandpur, of which the following is a full translation:—

Lalit Babu's speech at Chandpur. It will not do merely to pass the B.A.; one must be proficient in every deed befitting a *vir* or hero. The *swadeshi* has ruined the English. You must no longer permit the English to take away (our) money. If we are not to sit in judgment over our own affairs, are the English then to do it? If I am to be beaten, are the English to take away the money? Do you listen to me, Miah Sahebs? Do not engage in litigation, we, too, will not do so. Last year stamps worth six lakhs of rupees were sold here. A Bengali beat a Kabuli, and when the latter brought a case, the former was fined Rs. 20. But when the Kabuli stretched forth his hand for the money, the Court said that the money belonged to the Sarkar. The Kabuli then said "*Mar khaya ham, rupeya lega tom?*" (I am beaten, and you take the money)? Do you understand what kind of justice this is? We do not want such justice. Our vakils, mukhtears and barristers will dispense better justice than this. We will diminish the number of cases and thereby offer cipher to the *Feringhee*. A novel unity is necessary for self-protection which is necessary to be taught in a novel manner in our primers. The deeds of the Bengali and the utterances of John Right (*sic*) have cast a gloom over the countenances of the dear English. Work with fixed determination,—we must bring about *swaraj* some how or other. The Police will interfere with our work; but they should know that we are theirs, and they are ours. When the fathers and mothers of the Police die, the *Feringhee* will not weep, but it is we who will weep for them. The *Feringhee* will not perform their funeral rites, but we will do it. At the marriage and *sraddh* ceremonies of the Police, the *Feringhee* will not attend, but we will do so. Are they not ashamed to say "England, the august Mother of Freedom?" We want freedom, but they call it "sedition?" This is *magh's muluk* (a lawless regime). If after 150 years of administration you still

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say we are not yet fit, it is you whose face will be covered with shame. We delivered Bengal to you voluntarily—you could not take it with your bayonet. We make our demand now. Say whether you will give what we demand, or not. The English are not at all so big as we take them to be (showing the thumb in contempt). The land is being filled with human skeletons for want of food, but we are not to make any provision for the famished. Lord Curzon, Hahnemann, *Hanuman* (monkey), Fuller's Homœopathy, Morley's sympathy or *sim patha* (leaves of the bean creeper), are all equal. We do not want their "Self" Government. It will ruin us. It is a perverted democracy with a Roosevelt as its leader. We have no king; if we had one, the people's power would have been strong. Though we have a king it is as good as having no king at all.

BIRBHUM HITAIISHI,
Nov. 13th, 1908.

A song.

86. The following is a full translation of a "National song" which appears in the *Birbhumi Hitaiishi* [Suri] of the 13th November:—

Brother, arise soon,
Why are you lying uselessly amidst idleness?
Lend your ear and listen, the call of action
Is coming from heaven.
Oh open your eyes and see the miserable condition of the country.
India has become a cremation-ground,
The sense of virtue (and) *Karma* has vanished
Altogether on account of sin.
The country, in which were born Valmiki, Sankara,
Vyasa, Kalidasa, Panini, Bhaskara,
That country is rolling in the hope of gaining knowledge,
At the feet of *Mlechhas* who are given to unclean habits—
The country of which Sri Rama, Lakshana, Bhishma, Yudhistira,
Pratap, Sivaji, were heroes,
That country in which divine sages, royal sages, and wise and great
sages were born.
Giving up petty self-interest, jealousy, malice,
Let us labour for doing good to the country;
Always the "*Bande Matram*" mantra,
Repeat in (your) mind.

SANDHYA,
Nov. 13th, 1908.

Importance of the knowledge
of Hindi and Urdu to the Bengali.

87. The *Sandhya* [Calcutta] of the 13th November in a leading article says that the Bengalis must learn to speak idiomatic Hindi and Urdu before they can expect to be real *swadeshites*. Let them be one with Hindusthanis and then all their miseries will end. Imitation of foreign dress and manners will expose the Bengalis to ridicule.

BASUMATI,
Nov. 14th, 1908.

Existing representative institu-
tion in India.

88. With reference to the following passage in the recent King's Message: "From the first the principle of representative institutions began to be gradually introduced" the *Basumati* [Calcutta] of the 14th November makes the following quotation from the writings of J. S. Mill,— "The meaning of representative Government is that the whole people, or some numerous portion of them, exercise thorough deputies periodically elected by themselves, the ultimate controlling power, which in every constitution must reside some where. This ultimate power they must possess in all its completeness. They must be master, whenever they please, of all the operations of Government." And on the authority of this interpretation of the term "Representative Government", casts doubt on the accuracy of the pronouncement in question in the Royal Message. The paper maintains that the members of none of the three classes of representative institution now existing in India, viz., the Legislative Councils, the District Boards and the village Panchaits enjoy "the ultimate controlling power" which they should enjoy if the institutions in question are to be called institutions of representative Government. And to substantiate this allegation, the paper points out that unofficial members of Legislative Councils even when unanimous on a point, cannot carry the day; that the influence of District Board members is completely overshadowed by the predominant influence of the Magistrate—Chairmen of those bodies; that in fact District Board members cannot

make even the pettiest grant towards a primary school, except on the recommendation of the Sub-Inspector of Schools; and lastly that the village Panchaits have no influence to speak of, but are only saddled with vexatious responsibilities and that what that panchait system is doing is not to train people in self-government, but to form sycophantic habits in them.

URIYA PAPER.

89. The *Utkaldipika* [Cuttack] of the 17th October states that it is the policy of Government to spend a good deal on the Indian jails, though nothing is done to prevent crimes by removing the causes which lead to them.

The Indian's poverty the cause of many crimes.

A great many crimes may be laid to the account of the Indian's poverty, to remove which statesman-like measures ought to be soon adopted.

90. The *Utkaldipika* [Cuttack] of the 17th October thanks Mr. Justice Mitter of the Calcutta High Court, who maintained the prestige of that Court by delivering a fair judgment, though in opposition to the views of his learned colleague, by which the accused in the

Mr. Justice Mitter of the Calcutta High Court maintaining the reputation of that Court for justice.

Midnapore Court case against whom no, or little, evidence was on record were released on bail. It is said that Mr. Justice Mitter has become very popular with the Indians.

91. Referring to the annual report on sanitation in Bengal, the *Utkaldipika* [Cuttack] of the 17th October compares the rate of mortality in Indian jails with that in the country, and arrives at the conclusion that the higher rate of mortality noticeable in the country

Want of sufficient and healthy food a cause of increased mortality among the people in India.

is mainly due to starvation or consumption of insufficient or unhealthy food. This state of things is again due to the abject poverty of the people, which cannot be easily concealed from the public view. The policy of the Government is to secure good roads, sufficient drainage and pure air for the Indian people at a great cost; but no steps are taken to secure good and healthy food for them, though food is the main factor in the existence, development and growth of the human frame. Let the Indians have sufficient and healthy food to eat, and the rate of mortality must, as a matter of course, decrease.

92. Referring to the triennial report on registration of documents for the period of three years ending 1907, the *Utkaldipika* [Cuttack] of the 17th October points out that the increase in the number of sale and mortgage deeds clearly points to the fact that the landed interest is in great distress, and that it is compelled to transfer real property on account of bad circumstances. It is therefore the duty of Government to study the economical state of the country as reflected in the proceedings of the Registration Department, and to devise some means whereby the circumstances of the tenants and the landlords may be improved.

The economic state of the country, as reflected in the working of the Registration Department.

93. The *Utkaldipika* [Cuttack] of the 17th October states that rice sells at $10\frac{1}{2}$ seers per rupee in Cuttack, and $12\frac{1}{2}$ seers in Sambalpur. This shows some improvement over the prices that ruled in the past weeks.

An improvement in the price of rice in Cuttack and Sambalpur.

94. The *Utkaldipika* [Cuttack] of the 17th October states that the Kakatpur pargana, in the Puri district, has suffered continuously for 2 years from an unprecedented loss of its crops, due to floods. The distress in that part of the Puri district is acute.

Distress in Kakatpur, in Puri.

95. Mr. Ramchandra Mangaraj, the Dompara correspondent of the *Utkaldipika* [Cuttack] of the 17th October, writes from Pathpur to say that a large number of men have left and are leaving the Dompara Estate in quest of employment and food in foreign districts. The distress in that estate is so great, that notwithstanding all the exertions of the officers working under the Court of Wards and of the Rani of Dompara, who notwithstanding her limited income is

Distress in Dompara.

UTKALDIPIKA,
Oct. 17th, 1908.

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Oct. 17th, 1908.

UTKALDIPIKA,
Oct. 17th, 1908.

maintaining 500 to 600 persons every day, the sufferings of the local people are as great as ever.

UTKALDIPIKA,
Oct. 17th, 1908.

96. The *Utkaldipika* [Cuttack] of the 17th October regrets to state that the agriculturists in Cuttack are very anxious to have one or two showers of rain at the present moment. Unless it rains soon, paddy plants on higher grounds will soon die.

Rain urgently wanted in Cuttack.

UTKALDIPIKA,
Oct. 17th, 1908.

97. The *Utkaldipika* [Cuttack] of the 17th October states that the celebration of the *Durga Puja* festival at Cuttack passed off quietly and successfully without any hitch or hindrance. There was a noticeable decrease in the number of images as also in the pomp and grandeur usual on such occasions. This was probably due to the prevailing distress in the country.

The celebration of the *Durga Puja* festival at Cuttack.

UTKALDIPIKA,
Oct. 17th, 1908.

98. The *Utkaldipika* [Cuttack] of the 17th October states that the celebration of the *Durga Puja* festival at Puri was attended with a fatal accident at Harachandisahi in that town, where a barber while trying to push out a hanging branch of a tree from the head of the idol lost his balance and fell down on the ground, where his head was knocked by a falling stone from one of the cornices of the neighbouring houses. Thus the barber lost his life in trying to make way for the idol.

The celebration of the *Durga Puja* festival at Puri.

UTKALDIPIKA,
Oct. 17th, 1908.

99. The *Utkaldipika* [Cuttack] of the 17th October mourns the death of Mr. Bachu Sadusidhik, a charitable Muhammadan gentleman of Bombay, who contributed one and-a-half lakhs of rupees for the construction of a comfortable rest-house at Bombay for use by Muhammadan pilgrims bound for Hedjaz. It is a pity that he did not survive to see the fruits of his own charitable deed. He will be remembered with gratitude not only by the Muhammadan community, who have been greatly benefited, but by the entire Indian community.

The demise of Mr. Bachu Sadusidhik mourned.

UTKALDIPIKA,
Oct. 17th, 1908.

100. The *Utkaldipika* [Cuttack] of the 17th October regrets to notice a serious affray between Hindus and Muhammadans at village Mejar in the Howrah district and observes that this unseemly quarrel might have been easily avoided by the exercise of moderation and toleration on both sides. It is disgraceful that the Hindus and Muhammadans who have every important interest in common should break one another's heads in the name of religion. How can the union between those two communities prosper, when such is the character of the feeling that animates them?

A serious affray in the Howrah district.

URIYA AND
NAVASAMVAD,
Oct. 21st, 1908.

101. The *Uriya and Navasamvad* [Balasore] of the 21st October offers its Loyalty to the Crown. Rijaya greetings to Their Majesties the King-Emperor and the Queen-Empress, to all the members of the Royal family, to Their Excellencies the Viceroy and Lady Minto, to Their Honours the Lieutenant-Governor and Lady Fraser and to all the public authorities that rule Balasore and wishes them a happy and prosperous new year.

Loyalty to the Crown.

URIYA AND
NAVASAMVAD,
Oct. 21st, 1908.

102. The *Uriya and Navasamvad* [Balasore] of the 21st October states that rain is urgently wanted in the Balasore district. Already the agriculturists are trying to save the paddy plants by irrigating them with water drawn from neighbouring tanks, pools and other sources. This mode of irrigation can neither be successful nor sufficient, for the number of such sources of water is very limited. Their contents are also very poor. The agriculturists are therefore in great anxiety.

Rain urgently wanted in Balasore.

URIYA AND
NAVASAMVAD,
Oct. 21st, 1908.

103. The *Uriya and Navasamvad* [Balasore] of the 21st October states that the *Durga Puja* was celebrated in that town with great eclat, and that the number of devotees, visitors and sight-seers was considerable.

The celebration of the *Durga Puja* at Balasore.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

104. The *Samvad Vahika* [Balasore] of the 22nd October states that the endowment consecrated to the goddess Biroja at Jajpur is being mismanaged by her servants. Indeed the mismanagement has become so serious

The property of goddess Biroja in Jajpur being mismanaged.

as to call for interference by the general Hindu public and the District Judge in the interest of the Trust.

105. The *Samvad Vahika* [Balasore] of the 22nd October publishes a letter from its Rampur correspondent, in which it is pointed out that rain is urgently wanted in that State, and that the standing crop is in danger.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

The standing crop in Rampur in danger.

106. The *Samvad Vahika* [Balasore] of the 22nd October states, that of three young Europeans who were shooting wild pigeons on the Luniajori Railway bridge in the Balasore district, one was suddenly run over by a passing train and was crushed to death.

A young European killed by a passing train in the Balasore district.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

107. The *Samvad Vahika* [Balasore] of the 22nd October states that a fisherman named Ram, while catching fish in waist deep water on the Balasore coast near the Chandipur Flag Staff, was caught by a shark, which separated his leg from the thigh. The companions of the fisherman brought him with great difficulty to the dry land, where he expired. The victim was only 25 years old. This is the first instance of a man being killed by a shark on the Balasore coast, and it is hinted that the trawling of the *Golden Crown* along the Orissa coast has frightened away the sharks from the deep to the shallow water of the sea.

A death due to shark-bite on the Orissa coast

SAMVAD VAHIKA,
Oct. 22nd, 1908.

108. The *Samvad Vahika* [Balasore] of the 22nd October states that a cow shed in Padagan, in Nilgiri, was burnt down by fire, killing six cows that were burnt to ashes.

A fire in Nilgiri.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

109. The *Samvad Vahika* [Balasore] of the 22nd October states that rain is urgently wanted in the Balasore district, for the standing crop is in danger. The agriculturists are therefore in great anxiety.

Rain urgently wanted in Balasore.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

110. The *Samvad Vahika* [Balasore] of the 22nd October states that a large quantity of country-made cloth was sold in the Balasore district during the last *Durga Puja* festival. The *Swadeshi* articles have found a large demand in that district, but the supply is not always adequate.

The *Swadeshi* in Balasore.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

111. The *Samvad Vahika* [Balasore] of the 22nd October states that the demand for country-made cloth was very great in Puri last *Kumar Purnima* day. The *Swadeshi* is making its way steadily both through the urban and rural areas in that district.

The *Swadeshi* in Puri.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

112. The *Samvad Vahika* [Balasore] of the 22nd October states that the *Durga Puja* festival in Balasore was celebrated with great *eclat*, and that the religious ceremonies were performed peacefully without any hitch or hindrance. Of all the *Puja* parties in the Balasore town, that of Babu Bhagawan Chandra Das attracted the largest number of visitors and sight-seers.

The celebration of the *Durga Puja* festival in Balasore.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

113. The *Samvad Vahika* [Balasore] of the 22nd October states that the anniversary of the Bengal partition commonly known as the "*Rakhibandhan*" was duly celebrated in Balasore by the students residing in that town, the Bengali students taking the lead in the matter. They were divided into two parties, one party passing from the Balighat on the Burabalang river through Gopalgan, Barbati, Damodarpur, Motiganj and the distillery roads, and the other party passing through the Grand Trunk Road to their meeting-places. Fasting was enforced as usual, and the people of the Balasore town were entertained with national and patriotic songs, that were generally sung in the Bengali language.

The celebration of the "*Rakhibandhan*" ceremony in Balasore.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

114. Referring to the commercial relations that now exist between Tibet, China, Nepal and British India, the *Samvad Vahika* [Balasore] of the 22nd October observes that notwithstanding the exertions of Lord Curzon, as Viceroy of India, to make a permanent and lasting impression on Tibet, the Chinese influence reigns there supreme. Even Nepal has found it prudent to

The British influence in Central Asia on the wane.

SAMVAD VAHIKA,
Oct. 22nd, 1908.

send ambassadors to China for the protection of its interest. Thus the British influence in Central Asia is on the wane.

SAMBALPUR
HITAISHINI,
Oct. 24th, 1908.

The Chief of Kharial thanked.

115. The *Sambalpur Hitaishini* [Bamra] of the 24th October thanks the Raja of Kharial for his wisdom and intelligence in deputing a young man named Mr. Akhil Chandra Mahapatra to Bamra, to learn the principles of honey cultivation and of the manufacture of sugar, in both of which industries Bamra has of late shown great proficiency. The young man has been sent to Bamra at the cost of the Kharial State, and this single act makes it clear that the Chief of Kharial intends to better the condition of his subjects.

SAMBALPUR
HITAISHINI,
Oct. 24th, 1908.

The Burhasambar, a prosperous estate in Sambalpur.

116. The *Sambalpur Hitaishini* [Bamra] of the 24th October publishes a letter from the pen of Mr. Lakshman Misra Jyotishankar, in which it is pointed out in detail that the Burhasambar Estate in the Sambalpur district is in a prosperous state, and that the Proprietor of that estate aided by his wise Dewan has established schools for the education of his subjects, has constructed roads that will help traffic and has taken various other steps for the general improvement of his estate.

SAMBALPUR
HITAISHINI,
Oct. 24th, 1908.

The wrongs of old Sarbarakars of Angul need redress.

117. The *Sambalpur Hitaishini* [Bamra] of the 24th October points out that great injustice has been done to the old Sarbarakars of Angul by depriving them of portions of their villages without any sufficient cause. It is true that the Government may have good reasons for changing the jurisdiction of the Sarbarakars, but that is no reason why the rights and privileges vested in the old Sarbarakars should be taken away without any justifiable cause. The Deputy Commissioner of Angul is therefore requested to take early steps to remove the wrongs that have been thus done to the old Sarbarakars. This is a great defect in the settlement proceedings of Angul.

SAMBALPUR
HITAISHINI,
Oct. 24th, 1908.

A proposal to stop the export of rice and paddy from Bamra.

118. The *Sambalpur Hitaishini* [Bamra] of the 24th October states that as early rice is being harvested in that State, steps should be taken by the local authorities to stop the export of rice and paddy from that State with a view to conserve food for the future. This step is the more necessary as foreign merchants are visiting the State to purchase that important article of food.

SAMBALPUR
HITAISHINI,
Oct. 24th, 1908.

The standing winter paddy in danger in Bamra.

119. The *Sambalpur Hitaishini* [Bamra] of the 24th October states that owing to the cessation of rain in that State, the standing winter paddy is in great danger.

SAMBALPUR
HITAISHINI,
Oct. 24th, 1908.

The celebration of *Dasara* in Bamra.

120. The *Sambalpur Hitaishini* [Bamra] of the 24th October states that the *Dasara* festival was celebrated quietly in that State without any hindrance.

UTKALBARTA,
Oct. 24th, 1908.

Distress in Kakatpur.

121. The *Utkalbarta* [Calcutta] of the 24th October states that the people of Kakatpur in the Cuttack district are in great distress owing to their crops being washed away by floods.

UTKALBARTA,
Oct. 24th, 1908.

A flour-mill in Calcutta destroyed by fire.

122. The *Utkalbarta* [Calcutta] of the 24th October regrets to state that a flour-mill in Upper Circular Road, Calcutta, was destroyed by fire, the loss being estimated at two lakhs of rupees.

UTKALBARTA,
Oct. 24th, 1908.

Twenty-eight beggars crushed to death in the 24 Parganas.

123. The *Utkalbarta* [Calcutta] of the 24th October states that 28 beggars were crushed to death by the surrounding pressure of other beggars at the house of the late Babu Shyama Charan Ballabh in village Kuria in the 24-Parganas, while rice and pice were being distributed among them during the last *Puja* festival. This is a matter of deep regret.

UTKALBARTA,
Oct. 24th, 1908.

An accident in the Howrah Police-station.

124. The *Utkalbarta* [Calcutta] of the 24th October states that the two sons of Mr. B. K. Ghosh, a Sub-Inspector of Police, belonging to the Howrah thana, while playing with a loaded revolver near the bed of their father, fired it unawares, the result being that the younger brother was suddenly killed.

(1913)

125. The *Utkalbarta* [Calcutta] of the 24th October states that an old man in the Puri town was seriously wounded by a horse belonging to Panda Krishna Gochhikar, which while drawing a carriage had gone out of control by the fall of a heavy substance from the carriage.
An old man seriously wounded in Puri. UTKALBARTA,
Oct. 24th, 1908.
126. The *Utkalbarta* [Calcutta] of the 24th October states that cholera prevails in Chandwar in the Cuttack district.
Cholera in Chandwar. UTKALBARTA,
Oct. 24th, 1908.
127. The *Utkalbarta* [Calcutta] of the 24th October states that rain is urgently wanted in the Kendrapara subdivision.
Rain urgently wanted in Kendrapara. UTKALBARTA,
Oct. 24th, 1908.
128. The *Utkalbarta* [Calcutta] of the 24th October states that a tiger-scare prevails in village Kantipal in Keonjhar.
A tiger-scare in Keonjhar. UTKALBARTA,
Oct. 24th, 1908.
129. The *Utkalbarta* [Calcutta] of the 24th October thanks Government for abolishing the system of empty houses in Calcutta, which were the veriest dens of sin and corruption, thereby saving the sullied reputation of the Uriyas.
The Government of Bengal thanked. UTKALBARTA,
Oct. 24th, 1908.
130. The *Utkalbarta* [Calcutta] of the 24th October approves of the election of Mr. M. S. Das, C.I.E., as a member of the Bengal Legislative Council by the District Boards of Orissa, and hopes that Mr. Das will do useful service to the Uriyas.
The election of Mr. Das as a member of the Bengal Legislative Council approved. UTKALBARTA,
Oct. 24th, 1908.
131. The *Utkalbarta* [Calcutta] of the 24th October states that the services of god Jagannath in Puri are being performed with punctuality to the great satisfaction of the Hindu pilgrims. This is, no doubt, very creditable to the management of the Jagannath Temple.
Punctuality in the services of god Jagannath. UTKALBARTA,
Oct. 24th, 1908.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 21st November, 1908.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 21st November 1908.

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II.—HOME ADMINISTRATION.

(a)—Police.

1177. The *Amrita Bazar Patrika* says that the assassination of Nanda Lal

Real difficulties of the situation.

Banerjee adds a new horror to the situation. Of all kinds of guerilla warfare, the most dangerous is the one which the secret assassin adopts, and it is this which some misguided young lads, whose minds have palpably been unhinged, are resorting to. It is very difficult to find out an effective remedy against the new danger. If it were an open warfare, or even if there was an organised body of men engaged in these deplorable acts, the evil might have been easily grappled and thoroughly uprooted. But how to fight a force which though practically unseen, is as patent for mischief as any force of evil. It is hardly necessary to point out that all right-thinking men in the country will do their very best to stamp out the evil. Indeed, the rulers and the ruled who have any stake in the land, are equally interested in putting it down. Unfortunately, the latter are becoming as helpless in the matter as the authorities themselves are. Some Anglo-Indian papers insinuate that Indian leaders are not doing their duty with a whole heart at this crisis. The journal wishes they could realize the anxieties of Indian parents and guardians in connection with the new horror. There is, however, this redeeming feature in the situation that the hearts of the vast bulk of students are still sound and in its humble opinion, if they are treated with sympathy and kindness, they may not go further astray.

AMRITA BAZAR
PATRIKA,
11th Nov. 1908.

1178. The *Hindoo Patriot* observes that the murder of Sub-Inspector

Murder of Sub-Inspector Nanda
Lal Banerjee.

Nanda Lal Banerjee following so close upon the attempted assassination of the Lieutenant-Governor shows how dangerous the condition of things is. The journal shudders to think that a certain class of the people are now possessed with blood-hunger which seeks for its appeasement the death of certain officials who have been marked out for violent end. Nothing is more repulsive to a Bengali than the spilling of innocent blood. But the anarchists would seem to have altogether lost all such fine sense of humanity and more outrages are being added to their black record. No quarter should be shown to persons, who deliberately make murder the principal plan of their nefarious operations, and it is imperative that the leaders should join hands with Government to extirpate this growing evil by practical deeds and not by empty words and mock patriotism.

HINDOO PATRIOT,
11th Nov. 1908.

1179. The *Indian Mirror* states that the cunning and ferocity with

Anarchism on the increase
in Calcutta—Another shocking
tragedy.

which the murder of Inspector Nanda Lal Banerjee was perpetrated leaves no doubt that the Terrorists propaganda is still possessed of men and resources that constitute a serious menace to the public tranquility and to the safety of the peaceful population. The most remarkable feature of this outrage is that it was committed shortly after the abortive attempt made on the life of His Honour the Lieutenant-Governor and just a few hours before the execution of Kanai Lal Dutt. These incidents are links in the chain of the anarchist plot of revenge for the discovery of their diabolical conspiracy. If a deliberate, cold-blooded murder can be committed in a crowded locality early in the evening, without detection, there is no knowing to what lengths terrorism may yet proceed. The murder of Inspector Banerjee can only be taken as a threat by the Terrorists that the life of no body will be safe, who ventures to give any assistance to the authorities in the detection of their atrocious plans. Matters have come to a critical stage, and it is imperatively necessary that no efforts should be spared to extirpate the evil. There is a growing feeling among the right-minded portion of the community that the inordinate length of the Anarchist trials should be cut down. It has therefore been suggested that the existing procedure should be replaced by a summary measure, something like the Crimes Act introduced in Ireland twenty-five years ago; whereby offences of this nature may be speedily brought to trial. The journal does not advocate the proclamation

INDIAN MIRROR,
12th Nov. 1908.

of Martial Law, but is of opinion that something should be done to curtail the dilatory procedure of the law courts in Anarchist trials.

BENGALUR,
13th Nov. 1908.

1180. The *Bengalee* protests against the suggestion of the *Englishman* for strengthening the hands of the Police. It asks whether it is safe, in the interests of the general community, to add to the already great powers of the Police. Those crimes of violence, which are universally deplored, are the temporary manifestations of an unhealthy condition of things which under wise statesmanship and the healing influence of conciliatory policy are bound to pass away.

(b)—Working of the Courts.

BENGALUR,
11th Nov. 1908.

1181. Referring to the withdrawal of the charges under the Explosives Act against all but three of accused in this case, the *Bengalee* observes that the entirely judicial attitude taken up by Mr. Sinha, the Advocate General, will take nothing from his reputation, but on the contrary will considerably enhance it. The case is evidently one in which the local officials had practically formed a decided opinion, and it is a notorious fact that in these days the Local Government place almost implicit reliance on the versions of the men on the spot. It is, therefore, doubtful if even the unexpected turn that things took when Rakhal Chandra proved a hostile witness would have led the authorities to withdraw the case against most of the accused had it been anybody else than the Advocate-General who advised them to take that step.

AMRITA BAZAR
PATRIKA,
13th Nov. 1908.

1182. The *Amrita Bazar Patrika* states that the public expected something more than the mere discharge of the accused, excepting three, in the Midnapore case. They thought that the Bengal Government would instruct its first law officer to take this opportunity of expressing regret on its behalf for having subjected so many highly respectable gentlemen to such untold sufferings for months together, on evidence, too, which is not worth a *cowri*. If the Advocate-General had assumed such an attitude it would have enhanced and not lowered the prestige of the responsible authorities. If a private individual were to put another to trouble and humiliation without any rhyme or reason, he is liable to heavy punishment under the law. But when officials act similarly, they should be at least bound to express sorrow and offer apology to the aggrieved parties.

BENGALUR,
15th Nov. 1908.

1183. The *Bengalee* cordially supports the suggestion of *Max* that Sir Lawrence Jenkins should succeed Sir Francis Maclean as Chief Justice of the High Court of Bengal. As Chief Justice of the Bombay High Court, Sir Lawrence maintained the highest traditions of that Court. We need a strong Chief Justice, free from executive bias and penetrated with a keen sense of justice, to maintain and uphold the traditions of the highest court in the land. The contentment of the people largely depends upon the quality of the justice that is administered in our courts. It is feared there has been of late very considerable deterioration in this respect. People no longer possess the same confidence in the administration of criminal justice as they did before. It depends very largely upon the High Court to inspire the subordinate Magistracy with that keen sense of justice and disregard of extraneous considerations, without which the quality of justice must suffer, and the Chief Justice imparts to the High Court its tone and spirit.

(h)—General.

INDIAN EMPIRE,
10th Nov. 1908.

1184. The *Indian Empire* says—
“The King’s message has signally failed to satisfy the eager wish for a bold and beneficent declaration of principle on the part of the vast Indian population. It has not inspired anybody with hope similar to those which the Proclamation of Queen Victoria stimulated fifty years ago. It is more like a vindication, an apology, of the blundering rule of the present day. The dignity and majesty of a State document seem largely to have been compromised by the introduction of subjects of polemical interest. It speaks of the peace the country has enjoyed

and the progress it has made since 1858. Of the blunders committed by those in authority and the abuses proved against them, the King speaks with a degree of indulgence hardly expected from a constitutional monarch. His reference to the undesirable fact of the terrible scourges that are year after year committing havoc in the country, famine and plague, is also highly apologetic in so far as the efforts of the Government to mitigate them are concerned. The Proclamation of the King is unlike that of his illustrious mother. It is said that endeavour has been continuously made to fulfil the pledges given by the late Queen. But unfortunately the indifference to the terms of that great document on the part of our present rulers has for some time past formed part of the chief complaint. We are told we have got everything we deserved. But what do we feel? It is useless to mince matters. We feel we have been neglected, we have been wrongly deprived of posts in the public service which we could worthily fill. Above all we feel we should have effective control in our affairs, we should have self-government of the people. The Queen distinctly promised that Indians would be treated exactly as her other subjects of the Empire, that they would without distinction of caste or creed be treated with considerations which a British subject can expect. But are not Indians treated as cats and dogs in the British Colonies? We may return to the subject."

1185. The *Bengalee* appeals to Sir Andrew Fraser to declare against the policy of coercion at the St. Andrew's Dinner to be held shortly. It was Sir Andrew's misfortune

For Sir Andrew Fraser.

to be associated with an unfortunate administrative policy and the journal rejoices in common with its country men at his providential escape from assassination. It knows Sir Andrew to be a cultured, amiable, kindly Christian gentleman, and that he would not harbour a single uncharitable feeling towards the people whom a cruel policy has maddened. Let Sir Andrew Fraser say the right word that shall terminate the present situation, and there will be peace.

BENGALUR,
13th Nov. 1908.

1186. The *Amrita Bazar Patrika* feels pained to find Anglo-Indian papers and even some Englishmen in England, such as the Editor of the *London Times* harping

Humanity versus Force.

on, time after time, the cry of more repression and more coercion as the sovereign remedy for the unrest in this country, as if the strength of the English in this country and elsewhere consisted of physical force only. This cry for repression would in itself amount to a confession that the moral or humanitarian resources of the English people, in influencing and controlling other peoples, had come to a low ebb indeed. "For ourselves, we are unwilling to think so. For, history shows that however proud England may be of her powerful Navy and of her fighting power of other kinds, her real prestige in Europe consists more of her unflinching love for freedom and of her free and self-governing institutions than anything else." The journal is frightened to hear more cries of repression and "hammering," as its honest fear is that this will do more harm than good. If the decision rests with the rulers, it earnestly hopes that Lord Minto and Lord Morley will exercise their own wisdom and discretion in respect of the question, uninfluenced by such cries.

AMRITA BASAR
PATRIKA,
16th Nov. 1908.

III.—LEGISLATION.

1187. The *Bengalee* regrets to observe that a section of the Anglo-Indian Press is persistently calling for an amendment of the law and alteration of the procedure

Dangerous suggestions.

of the courts calculated to ensure "a sharp and summary process" of trial in what are called offences against Government or Government officers. Leader-writers may fancy they are very clever, but they are surely unaware what dangerous twaddle they are indulging in. Anglo-Indian journalists are scandalised at the dilatory methods of justice and want something "sharp and summary!" That means, hanging a man on police "first information," and then hearing evidence! Strongly as the community condemns violence of any kind, it will never be a party to legislation with the object of adopting such a "sharp and summary" method.

BENGALUR,
13th Nov. 1908.

BENGAL, 12th Nov. 1908.

1188. The *Bengalee* protests against the suggestion which is now being

A new procedure for Political offences.

made to depart from the ordinary forms of legal procedure in dealing with political offences. It has no hesitation in saying that such a departure would be undesirable in the interests of the Government itself and would, indeed, be a grave political blunder. It is idle to disguise the fact that people have lost much of their ancient confidence in the courts of justice; and popular confidence in the quality of the justice that is administered is one of the strongest bulwarks of Thrones and States. Is it wise, therefore, in the present state of the popular temper, to further shake this confidence by the introduction of a special system of procedure in dealing with a special class of cases? It seems to be taken for granted, very erroneously as the journal thinks, that all that has to be done is to modify the legal procedure in respect of this class of cases, and the evil will be at an end. These acts of lawlessness, which all deplore, are the distemper of a State, due to deep and underlying causes which must be adequately dealt with, before the State can be restored to its normal healthy condition. It is no use dealing with the outward symptoms. That is practically trifling with the situation. A noble policy of conciliation, founded upon the highest justice and the most genuine sympathy, is the true panacea for this distemper; for, such a policy, steadily pursued, will array the social forces, which neither obey circulars nor manifestoes on the side of all that makes for peace and contentment.

AMRITA BAZAR PATRIKA, 13th Nov. 1908.

1189. The *Amrita Bazar Patrika* strongly protests against the suggestion

The proposed Crimes Act.

of certain Anglo-Indian papers and the *Indian Mirror* regarding the passing of a Crimes Act to meet the present political situation in the country. It is glad to find that in spite of the Fiery Cross held aloft by the Anglo-Indian Press, the responsible rulers do not seem to have lost the balance of their mind. The discharge of Hitendra Nath Mazumdar who was arrested in connection with the attack on Sir Andrew Fraser by the Commissioner of Police, because no incriminating evidence was forthcoming at the time has, to a certain extent, reassured the public mind; and it is hoped that the authorities will keep their heads cool and not allow themselves to be affected by the insane advice of irresponsible scribes.

AMRITA BAZAR PATRIKA, 14th Nov. 1908.

1190. The *Amrita Bazar Patrika* falls foul of the *Times* (London) for

The *Times* speaks.

suggesting the necessity for more prompt and effectual measures to meet the present political situation in the country. It says:—

“An intelligent man should, before offering advice to another, first carefully consider his own position and that of the latter. In the present case, the *Times* is an irresponsible party as well as absolutely ignorant of the real situation in India. Not even being in this country, it has naturally to rely for information on others. It also labours under other disadvantages. There is a most important and interested factor in this connection—the people of India—against whom it is deeply prejudiced. Under these circumstances, is it in a fit condition to offer any sound advice? And then, why should Lord Minto listen to its advice when, both God and man will hold his Lordship and not the *Times* responsible, should any evil result from giving effect to the *Times*’ suggestion? But where is the good? The *Times* admits that the Government of India has been very liberally equipped with powers during the past year or two, and the officials, as we know to our cost, have used them without stint. And the result? The situation has become worse than before. Where is the guarantee that the land will know peace and that the number of Anarchists will not increase if still more drastic measures are fastened on the people? The Government is all-powerful and the voice of the Indian leaders counts for nothing. A Crimes Act may no doubt be introduced here any day. All that we can do is to enter our protest. If the rulers think that the hands of the executive should be still more strengthened, well, it is our duty to submit to their decision. We may, however, take the liberty to remind our rulers that there is another policy which has not yet been tried, but which was given effect to with great success on a far graver occasion than the present, by no less a statesman than Lord Canning. We intend dwelling on this feature of the question in a future issue. In the meantime we submit that

fairness demands, when the policy of repression has, after a fair trial, been found wanting, the other policy—that of sympathy and clemency—should also be given a similar trial.”

VI.—MISCELLANEOUS.

1191. The *Indian Mirror* states that the dastardly attack on Sir Andrew Fraser at the Overtoun Hall has filled all honest-minded men with horror, and the question which is uppermost in their minds is, what can be done to put an end to the murderous folly which has taken possession of a section of the Bengali youth under the corrupting influence of some unscrupulous men who are too cowardly to come out in the open, but who are doing all the mischief they desire by their cunningly conveyed sympathy with anarchical acts. It is idle to pretend that all the webs of the revolutionary plot have yet been found, when it is seen that Terrorists and assassins are being set up as martyrs, and their despicable deeds held up for the admiration of unthinking, susceptible youths. It is said that on the Partition Day, a number of boys were seen singing and marching, carrying the portrait of Khudiram Bose, covered with garlands and flags. Booklets, containing Khudiram's portrait, were distributed, and a song was sung, the first stanza of which was somewhat thus:—

“The fearless martyr went to work
Without a trace of dread,
With the burden of his duty
Resting on his head.”

INDIAN MIRROR,
11th Nov. 1908.

When sentiments like these are sung and preached, need there be any wonder that the murderous frenzy, instead of being stifled by prosecutions and sentences, is deepening day by day? Such is the state of affairs just now and yet there are some who do not find adjectives strong enough to condemn the Government for having passed the Newspapers and the Explosives Acts! If an outrage like that attempted on Sir Andrew Fraser had been essayed on the Lord-Lieutenant of Ireland, Parliament would not have hesitated to pass the most drastic legislation within twenty-four hours. The journal does not suggest for a moment that the law need be made more stringent than it is. It only points out what circumstances like those prevailing in India would have brought about even in the freest of free countries—Great Britain. With a view to checking the growth of lawlessness and violence towards the rulers, the journal appeals to the conductors of Indo-English and vernacular journals to observe scrupulous moderation in their sentiments and expressions at this time. It is better that a journal should cease to exist than that it should be suffered by its cunningly framed phrase though not in actual words to embitter the racial feeling and to incite violent and lawless acts. Simultaneously the leaders should put a stop, for sometime at least, to political meetings and demonstrations at which young men and students usually gather.

1192. The *Amrita Bazar Patrika* writes:—

“In connection with the attempt on the life of His Honour the Lieutenant-Governor, we find the local Anglo-Indian papers making statements which unnecessarily give pain to the relatives of the culprit and others also.

AMRITA BAZAR
PATRIKA,
12th Nov. 1908.

The *Statesman*, for instance, says that the accused belonged to the same gang who are responsible for the murder of Sub-Inspector Nanda Lal Banerjee. We do not know what authority it has to say this, but Jiten's father, who is a respectable Pleader of Basirhat, and who is naturally crushed under the calamity, vehemently and stoutly repudiates this and says, with much justice we should suppose, that this is calculated to seriously prejudice his son's case which is now being enquired into by the Chief Presidency Magistrate. The *Empire*, again, incorrectly connected him by family ties with Satyendra Nath; and as we pointed out the other day, this was altogether wrong. This sort of misrepresentation, while it unnecessarily wounds the feelings of relatives and friends, certainly does considerable mischief by prejudicing the accused.”

REIS AND RAYYET,
14th Nov. 1908.

1193. The *Reis and Rayyet* regards with abhorrence the attempt on the life of Sir Andrew Fraser and expresses admiration for His Honour's coolness and his devotion to what he considered his duty.

INDIAN NATION,
16th Nov. 1908.

1194. Writing in connection with the attempt on the life of Sir Andrew Fraser and the murder of Sub-Inspector Nanda Lal Banerjee, the *Indian Nation* is of opinion that the motives of the murderous deeds of the Anarchists is not the acquisition of any political privilege or the achievement of independence, but either a love of distinction or a desire to help and shield conspirators or to wreak vengeance on those opposed to them. It is consequently the duty not only of the Government, but of the people to stamp it out. Murder is murder, whether committed for political or any other purpose. Begun with political motives it may soon extend its sphere of operations and be used as the normal instrument of private vengeance. The most important thing in the interests of public peace and safety is the prevention of crime and this is altogether a business of the executive. Nests of criminals have to be hunted up and dismantled. The sources from which infection is spread have to be stopped. The propagation of a philosophy that sanctifies crime has to be arrested. And all methods by which directly or indirectly an encouragement is given to lawless ambition and the spirit and the ways of lawlessness, ought to be given a quietus. The journal does not wish the Government to carry on a crusade against cherished popular rights, but it wishes the people themselves to co-operate with Government in preventing a dangerous and anarchic use of popular rights. The more forward agitators must show themselves as serious in waging war with crime as they have done in denouncing the partition of Bengal and preaching the boycott of English goods.

INDIAN MIRROR,
15th Nov. 1908.

1195. The *Indian Mirror* cordially endorses the suggestion of a correspondent for the organisation of a "National Peace Army" for the restoration of peace between Hindus and Muhammadans, between the rulers and the ruled and between the higher and lower castes. If the people are really desirous of doing good to the country, such an organisation should be started without a moment's delay. The journal notices with pleasure the movement which has been set on foot among the students of the Scottish Church Institution to form themselves into a Band to arrest the spread of the dangerous cult among their fellow students. Such Bands of Peace should be formed among the students of all educational institutions. At the same time, a well-organised Central Association should be formed, consisting of the leaders and elders of the community for the purpose of rooting out the evil tendencies which are spreading especially among the student population.

INDIAN MIRROR,
14th Nov. 1908.

1196. The heart of the *Indian Mirror* sinks when it thinks of the condition of Bengal, what with assassinations, attempted assassinations, dacoity and looting, this once peaceful land has been reduced to a veritable pandemonium. It is time that the thoughtful among the people should bestow a thought on these things, and do something to prevent the country from sinking into lower and lower depths. The less the people talk of their boasted education and nationalism the better. If assassinations and dacoities are to be the outcome of their nationalism, it is better that such nationalism should not exist. Professors, pandits and teachers of colleges and schools are said to be mixed up with some of the dacoity cases. "God have mercy on us!"

BENGALUR,
15th Nov. 1908.

1197. The *Bengalee* declares that all right-minded men must strongly denounce the mutilation of the Queen's Statue at Nagpur. It is an insult to the memory of a dead Queen who issued the Proclamation and in many other ways showed her sympathy for the Indian people. It is an outrage which will excite deep indignation throughout the country.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 21st November 1908.

G. C. DENHAM,
Spl. Asst. to the Depy. Insp.-Genl.
of Police, Crime and Railways, Bengal.